

The Brooklyn Jewish Center Review

June-July 1947

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BROOKLYN JEWISH CENTER REVIEW

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THE JUBILEE CELEBRATION OF A GREAT SCHOLAR

THE Jewish scholarly world is now commemorating the fiftieth anniversary of the literary career of Prof. Chaim Tchernowitz, one of the great cultural and spiritual personalities of our day. Many articles have appeared in Jewish periodicals of many lands recounting his manifold contributions, particularly in the field of Rabbinic literature. The Jewish Institute of Religion, where he has been the Professor of Talmud ever since its inception, conferred upon him an Honorary Degree at its recent Commencement Exercises, and Dr. Stephen S. Wise expressed the sentiments of all students of Professor Tchernowitz's works when he told of the admiration in which he is held by all who know him and of the indelible impress he has made upon Jewish intellectual life.

To get some conception of the prolific industry of this scholar, of his enriching contributions in various fields of Jewish culture, and of the interest he has aroused among other scholars and writers, one need but read the very interesting booklet, "Pri Etz Chaim," published by the Jubilee Committee, and compiled by the well-known Hebrew writer and bibliographer, A. R. Malachi, in which are listed all the Professor's writings, and everything that has been written of him and about him.

It is good to know that although he is past the three-score years and ten, he is still blessed with that zest for intellectual work that has characterized all his life. To have undertaken, at his age, the publication of a Hebrew literary magazine, the *Bitzaron*, and to have won for it, single-handedly, the success it has achieved as one of the foremost literary publications in the Hebrew world, is in

itself the most eloquent tribute to the unbounded enthusiasm and devotion which marks his love for Hebrew culture and Jewish scholarly effort.

We join all of Professor Tchernowitz's friends and admirers in wishing him many more years of fruitful and blessed life.

— ISRAEL H. LEVINTHAL

TWENTY-FIVE YEARS OF "HADOAR"

ALL lovers of Hebrew language and literature felt a sense of pride as well as joy when they saw the twenty-fifth anniversary issue of *Hadoar*, the Hebrew weekly periodical, which appeared during the past month. When *Hadoar* was founded a quarter of a century ago many pessimists predicted that it would not exist more than a few months—or a few years at the most. We were told that America is not the fruitful soil for the growth and the development of a Hebrew publication. But all these prophecies happily proved false. *Hadoar* has proven that where there is a spirit of consecration to an ideal, when there is a selfless devotion and love for a cause, success must crown even the most difficult task. It was not easy to keep a Hebrew paper appearing every week for more than twenty-five years, to have it win more and more readers, to keep constantly improving its literary contents, to add more and more features so that it might widen its sphere of usefulness. But all this was accomplished because of the extraordinary ability and self-sacrificing devotion of its editor and founder, Menachem Ribalow, and the handful of his loyal co-workers.

The Anniversary Issue is the most eloquent testimony to what can be achieved in America in behalf of our ancient, sacred and living language and culture, if there is only the will and the determination to work in its behalf.

Let us hope that this 25th anniversary may inspire many more of our Jews in America to work and to serve so that our Hebrew culture may grow from strength to strength in this blessed land of America.

— I. H. L.

JUDGE LEVINTHAL APPOINTED TO A.M.G. POST

THE appointment by the War Department of Judge Louis E. Levinthal of Philadelphia to serve as adviser on Jewish affairs to General Lucius D. Clay, chief of military government in Germany, should prove most helpful in solving the pressing problems facing the Jews in displaced person camps.

Judge Levinthal brings to his task a life-time of experience in serving our people in manifold capacities, a warm heart, a judicial mind and a keen interest in promoting the present and future well-being of these unfortunate survivors of Nazism.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

OUR ASSISTANT RABBIS

THE announcement which the members of our Brooklyn Jewish Center will read in this issue of the *Review*, of the election of Rabbi Manuel Salzman as our Assistant Rabbi, will undoubtedly be received by everyone with interest and satisfaction. Our institution has grown in the last few years beyond all our expectations. We have now what is believed to be the largest membership of any congregation in this country, representing a fellowship of about 2500. Every department in our institution has grown to the utmost capacity. The spiritual supervision of so large a group and of so varied and manifold activities is beyond the possibilities of any one man. We aim to develop further the program of work in every branch of our institution, and we must, at the same time, strengthen and intensify the work already undertaken.

It was not easy for us to find the suitable man, sufficiently qualified in vision and in ability, to render this service in leadership. Rabbi Salzman comes to us highly recommended, both by the Jewish Theological Seminary, of which he is a graduate, and by Rabbis and laymen who have had the opportunity to observe him in work which he has already performed. He is young, and has the advantage of youthful energy and enthusiasm. He has the ability to present his thoughts in eloquent fashion, as we heard when he preached in our pulpit a few months ago. He is willing to work and to serve, and I am confident that he will have the fullest cooperation of all our members.

We are fortunate, too, that we are privileged to continue to retain the services of Rabbi Mordecai H. Lewittes. The Board of Trustees have shown their appreciation of his services by electing him Assistant Rabbi in charge of the Hebrew and Religious Schools. Rabbi Lewittes has made a fine contribution toward the improvement of our schools, so that they are today recognized among the best in the country.

With such specialization, and with this added strength in personnel, we shall all be able to render better service to the

International Body Recommends Legal Outlawing of Racist Propaganda

A REPORT recommending the outlawing of anti-racial and religious propaganda was adopted in London at a meeting of the International Consultative Conference on Human Rights which is being attended by 100 delegates from fifteen nations. The report stresses the need for effective legislation and education to eradicate anti-Semitism.

Where legislation prohibiting the carrying on of racist activity exists, it must be made more effective, the report states, adding that discrimination in employment should be made a criminal offense. It further proposes the banning of discrimination in educational institutions and charges educational authorities with the task of keeping the minds of school children free of bias. Religious leaders are similarly urged to make certain that religious bias does not enter into the education of the youth.

The report also suggests that bogus Nazi race doctrines should be refuted scientifically. It recommends that the press be asked to eliminate racial stigmas from news items. Finally, it asks that religious, labor, cultural and civic groups remove anti-Semitism from their own ranks and see to it that prejudice is stamped out in their communities.

The report charges that "since the defeat of fascism many fascists and anti-Semites are safe to begin operations once more." It accuses the governments of many countries of "a practiced, though unwritten, policy of excluding or restricting the immigration of Jews. On the other hand," it continues, "they allow the entry of known pro-Nazi groups and elements."

cause we hold so dear and for which our institution has been built—to fashion a Jewish community in our midst that shall be a source of blessedness to our faith and to our people.

Heaven grant that all our hopes and dreams may be realized.

Israel H. Ben-Zion

The delegates decided to ask their own organizations for approval of a proposal to appoint a provisional Human Rights Committee to call an international congress in Brussels next April to stimulate civil rights activity in all countries. The congress will also coordinate its activities with the United Nations Human Rights Commission.

What It Takes to Safeguard Human Rights

MEMBERS of the drafting committee of the U.N. Commission on Human Rights, under the chairmanship of Mrs. Eleanor Roosevelt, head of the Commission, began to prepare a preliminary draft of an International Bill of Rights.

The Economic and Social Council in a resolution adopted March 28 decided that the draft prepared by the committee should be submitted to the second session of the Commission on Human Rights, which is tentatively scheduled for the end of August and the beginning of September, either in Geneva or at Lake Success.

The draft, as developed by the Commission on Human Rights, will then be submitted to all member states of the United Nations for their observations and proposals and these will be considered as a basis for a re-draft, if necessary, by the drafting committee. The resulting draft will again be referred to the Commission on Human Rights and, subsequently, to the Economic and Social Council, which will recommend an International Bill of Human Rights to the General Assembly in 1948.

AT a meeting of the Daughters of the American Revolution at Washington, D. C., Paul H. Griffith, national commander of the American Legion, recently warned his audience that illegal immigration had become "a lawless torrent" of 1,540,000 a year and that even legal immigrants were entering at the rate of 154,000 a year. Reading this, I could not help being reminded of some remarks made by two great American wits a long time ago. "The trouble with the world," said good old Artemus Ward, "ain't that people don't know, but that they know what ain't so." And Justice Holmes once asserted that what we need most is "education in the obvious." For while it is true that the Immigration Act of 1924 allows for about 154,000 legal quota immigrants per year, Mr. Griffith could have found quite easily that this quota has never been filled. Altogether, the total quota plus non-quota immigration—the latter consisting of Canadians, Latin-Americans, wives and children of American citizens, ministers and professors—over the last sixteen years has averaged only 40,000 a year! As for the alleged huge illegal immigration, we have figures on that "lawless torrent" too: save for Mexican workers coming across Texas and California borders, the total number of illegal immigrants did not exceed 2,000 a year!

Unfortunately, Mr. Griffith is not the only American leader to create an anti-immigration hysteria on the basis of fantastic figures. In fact, a trend to warn this country against an "avalanche" of tremendous post-war immigration has been noticeable since the spring of 1944, and especially since D-Day, when the end of the war seemed to be in sight. Everyone knew that the Armistice would be followed by the closing of the war factories, by strikes and mass unemployment, by the difficult and loathsome job of policing and feeding parts of Europe and Asia. Little native Hitlerians who hoped to fish in the troubled waters if postwar America, unscrupulous politicians, reactionary businessmen and labor leaders, honest but misinformed officials and naive housewives joined hands in the entirely unreasonable anti-immigration crusade.

THE ANTI-IMMIGRATION HYSTERIA

By ALFRED WERNER

Here are a few utterances, hostile to immigration and based on absolutely fantastic figures. In his column, "Washington News," Noah M. Mason, Republican Congressman from the 12th district of Illinois, a member of the House Immigration and Naturalization Committee and of the ill-famed Dies Committee, charged that 600,000 refugees had been admitted to the States. Said he, "Should we open our gates for the millions who want to flock here?" Mrs. Julius Y. Talmadge, president-general of the Daughters of the American Revolution, addressing an Iowa conference of the D.A.R., demanded legislation which would bar all immigration to this country for at least five years. Alleging that 3,500,000 (*sic!*) refugees were in the United States, she claimed that the more recent immigrants were an inferior type of people. An editorial in the New York *Daily News* recently claimed that "tens of millions would like to come here," and warned that they would "pull down our standard of living." The *Daily News* demanded that "instead of making immigration to this country easier, we shall make it tougher for some years to come."

The correct facts and figures, however, are as follows: (1) there are not more than, at most, 300,000 refugees in the technical sense of the word in this country, the overwhelming majority of whom have become American citizens by now; (2) these immigrants are by no means inferior to any other group of immigrants, to judge by their records: in fact, they have many astounding accomplishments to their credit; and (3) there are no more than 850,000 non-repatriable people in Europe's D.P.'s camps, of whom approximately 225,000 are Jewish, and a large percentage of the 850,000 want to emigrate not to the United States, but to Palestine, Australia, and other countries. If this country should absorb, say, 50% of this number, in the course of several years, this slight increase in population would be hardly noticeable within a nation of more than 140 million souls!

There is no sense denying that this nation is split in two groups, one pro-immigration, the other against-immigration. The debate whether or not this country's gates should be shut to further immigration is as old as our republic—the problem was already hotly discussed in our first House of Representatives. Warned Representative Harrison G. Otis, of Massachusetts, one hundred and fifty years ago: "When this country was new it might have been good policy to admit all. But it is so no longer." To which his colleague, James Madison, replied by pointing out that "that part of America which has encouraged them (the foreigners) most has advanced most rapidly in population, agriculture, and the arts." Today Congress is divided as well. Out-right reactionaries, like Mississippi's John E. Rankin, who recently called on President Truman to "clean house," to demand a ban on all immigration, and to demand that the U. S. A. "ship these people back to the countries from which they came," are fortunately in the minority, but even less notorious gentlemen on Congress Hill are not imbued with any strong pro-immigrants feelings. Charles O. Andrews (Democrat, Florida) of the Senate Immigration Committee, for instance, worried whether the prospective immigrants would be "consecrated to our Constitution and our form of government"—as if the survivors of Hitlerism, the victims of Fascism, would not naturally long for a democratic way of life bound to protect the helpless Little Man!

Senator Andrews expressed his worry in connection with the Truman directive of 1945. Cutting red tape and acting within his own administrative powers, the President needed no authorization from Congress when, in December 1945, he issued the aforementioned directive, applying to the refugees and displaced per-

sons in the American zone of occupation in Europe and enabling 39,000 persons per year to come to the United States—theoretically at least. It should be more widely known that because of the unfortunate quota system only a fraction of this number is able to make use of American visas. For instance, the German quota, which is one of the largest of all—25,957—is about twice as large as the total number of would-be-immigrants in the camps who were born in Germany, whereas the Polish quota is only 6,524, although Poles (Jews and Christians) probably constitute the majority among the D.P.'s.

It was beyond the President's power to change the quotas fixed by the Immigration Act of 1924, and it requires the good-will of a majority of the legislators on Capitol Hill to pass a bill admitting more people to the United States. The President addressed himself primarily to the Senators and Congressmen when, in his statement of December 1945, he declared, among other things:

"I consider that common decency and the fundamental comradeship of all human beings require us to do what lies within our power to see that our established immigration quotas are used in order to reduce human suffering. I am taking the necessary steps to see that this is done as quickly as possible. . . . I am informed that there are various measures now pending before the Congress which would either prohibit or severely reduce further immigration. I hope that such legislation will not be passed. This period of unspeakable human distress is not the time for us to close or to narrow our gates."

The President had in mind such enemies of immigration as Rep. Pace and Rep. Gossett. The former, a Democrat from Georgia, is the author of the ridiculous bill, proposal H.R. 138, according to which a law should be passed forbidding immigration to the United States in any fiscal year in which a hundred or more Americans are unemployed. If this curious proposal should ever be accepted—which is most unlikely—this action would amount to virtually closing the U. S. A. forever to immigrants. Less hostile to immigrants, but dangerous enough, is Rep. Gossett's H.R. 1116. That Texas Democrat proposes that the

Immigration Act of 1924 be replaced by a new law. The law of 1924 limited the number from each country to not more than 2% of those of corresponding national origin in U. S. according to the census of 1890. Since this census showed a greater number of northern Europeans, this law was actually a "racial" law, aiming at the restriction of Southern and Eastern European immigration to the U. S. A. Now Gossett proposed an even worse law, according to which "undesirable" elements could be kept out. The bill which would have cut existing quotas 50 per cent was narrowly beaten in the Immigration Committee last year by 10 votes to 8.

Fortunately, not all men on Capitol Hill think like their colleagues Pace and Gossett. Among Congressmen who demanded a more liberal immigration policy are New York's Emanuel Celler (H.R. 37), Michigan's John Lesinski (H.R. 732) and Chicago's Adolph Sabath (H.R. 464), all of whom are Democrats.

Interesting though their proposals are, lack of space demands that we devote ourselves to the two major bills on immigration that were under discussion at the time of this writing (the first week of June). One was Bill H.R. 2910, introduced by Rep. Stratton (Republican, Illinois), which seems to have the blessing of the White House, the State Department, and the Justice Department. Stratton wants the U. S. to allow 400,000 D.P.'s to enter this country over a four-year period. Testifying before a House Immigration Committee, Mr. Stratton—who, strangely, has as co-sponsor of his

bill the same Rep. Mason who, several years ago, declared himself against immigration—explained why it was necessary to admit these people to the United States:

(1) Because "we cannot talk international co-operation and in practice reject it."

(2) Because "the resettlement of the D.P.'s is inseparable from our objective of world peace."

(3) Because "the D.P.'s who prized freedom deeply enough to have suffered terribly for it will strengthen our democracy."

(4) Because through the D.P.'s "our growth as a Nation will be stimulated."

(5) Because "unless we seek to revitalize our population by immigration we will, in the years ahead, be badly outnumbered by some of the other major powers."

(6) Because "granting refuge to the D.P.'s will be a reaffirmation of a great and noble American tradition that this country . . . will remain as the symbol of its early beginnings an asylum for the oppressed."

(7) Because through the law we would save the American taxpayers much money which, otherwise, would have to be spent to house and feed the D.P.'s, and

(8) Because, as Governor Dewey stated it, the problem of the D.P.'s is "a problem of humanity itself."

It is premature to say whether or not the humanitarian Stratton bill will meet with any success. So far, most members

[Continued on page 31]

Ben Hecht and Terrorism

A JOINT statement by the American Jewish Committee and the Jewish Labor Committee, repudiating the advertisements signed by Ben Hecht, co-chairman of the American League for Free Palestine, approving Palestine terrorism, was issued by both organizations in New York.

The two groups repudiated the Hecht announcement as being "completely unrepresentative of general Jewish sentiment in the United States" and as emanating from a small group which speaks for itself alone. "Responsible Jewish organizations while unceasing in their ef-

forts to undo the evil consequences of the British White Paper policy in Palestine, condemn terrorism and are appalled at the publication of such statements as are contained in the above-mentioned advertisement," the statement says. "The cause of the Jews is identified everywhere and at all times with peace, mutual understanding and the orderly processes of law. Terrorism is hostile to the spirit of Jewish religion and tradition."

In London, Dr. Nahum Goldmann, member of the Jewish Agency, described Ben Hecht's advertisement as "disgusting."

BY THE dim light of the tiny and gutting tallow-candles, adhering to the side of the upturned reading-desks, the congregation assembled in the weather-beaten synagogue of Charkovka, in Lithuania, is reciting the Lamentations of Jeremiah. For it is the eve of the ninth day of Ab, the day on which the Temple at Jerusalem was destroyed. Twice on the very same day, according to the current tale.

No lamps have been lit tonight; the great central lamp, with its powerful crystal reflector, suspended by long, many-linked chains from the ceiling in the middle of the room, which on every other evening—and especially on festival evenings—shines so brightly, remains unlit tonight, despite the fact that the house is filled with a great multitude of worshippers, as great a multitude as ever crowded into this synagogue. Nowhere in sight are even the thick, milk-white Stearine candles that on week-day evenings the more substantial of the householders used to ferret out for themselves out of the hidden supply, laid so carefully away by the *shamesh*, out of reach of the predatory urchins. No one would dare to light such a bright candle on this night of mourning and national sorrow.

• In the deep gleam of the semi-darkened room, by the light of the gutting and spluttering tallow candles, Mordche *der Blinder* is reciting the Kinoth in a plaintive and drawling voice, faithfully followed by the gloom-enveloped congregation. Mordche, being totally blind, cannot read any of the words printed in the book lying open on the reading desk placed in front of him. But he knows by heart all the prayers of the year—the everyday prayers, the ritual for the Sabbath and the various holidays, and even those of Rosh Hashonah and Yom Kippur. He finds his way, by sheer memory, through all the mazes and the intricacies of the so-strangely worded hymns, laudatory psalms and plaintive chants. But he never officiates at any service but Tisha B'ab. His subdued notes, pitched in a dulcet, minor key, are considered as most fitting for such a day, when sadness and melancholy pervade the very air, and sorrow coils itself, like a serpent, about the heart of every pious and good Jew. For Mordche is ever sad and gloomy. And why should he not be, when one takes

into account the awful tragedy of his life, the great sorrow that befell him, of all mortals?

Up to about the end of his sixteenth year each one of his two great, bulging eyes was like the bright sun's orb on a bright midsummer's day. They would fairly dance with radiance. They seemed to penetrate easily the deepest gloom of an unlit room, the darkest recesses of a dark alley on a dark night. He could pick out the hands of the clock on the town church steeple a mile away, and tell you to the second what time of the day and the hour it was. He had been an exceedingly good pupil at the Hebrew School, the school that he had entered at the age of five and continued to attend faithfully till he had reached his twelfth year, when he was transferred to the Yeshivah, there to learn the ancient and inexhaustible lore of his fathers. Perhaps he would have become a rabbi, and acquired fame and honor and moderate fortune as well.

His Bar Mitzvah had been the talk of the town for many a month after the actual event. Such a discourse he delivered on that day! Such a lavish feast, and such illustrious guests as were gathered around the festive board! From far and near they came: from the townlet itself, from the neighboring towns and villages, each one of the invited guests being more than glad to avail himself the invitation from "Feivel the flax merchant," Mordche's father. And some even came without waiting for an invitation. For such was the informality and the intimacy of life in the old-time Lithuanian village. Every one was every one else's friend.

• A great change seemed to have come over Mordche after his Bar Mitzvah. That event became a definite landmark in his young life. It seemed as if some invisible but potent force had firmly planted a stake in the ground on that day

Obscurity Was His Lot Until the One Day of Mourning

THE ONE GREAT TALENT OF BLIND MORDCHE

By HAROLD BERMAN

—a stake which bore on the one side the inscription, "Here end the years of childhood," and on the obverse side, "Here begin the years of youth and manhood." The days of his childhood were now over, and the days of manhood, of adolescent manhood, earnestness and responsibility had come to take their place. In the eyes of the Jewish Law and the race's tradition he was now a full-fledged man.

Before the lapse of much time after his son's Bar Mitzvah, Feivel gave thought to finding a suitable mate for him. Not immediate marriage, of course, but an engagement to a suitable young woman, of good and pious and wealthy stock, would not be out of place. Many of the well-to-do householders shared his sentiments, while the heart of many a pious woman with a marriageable daughter and a modest dowry would flutter with secret hope as her eyes alighted on the tall and graceful form of the scholarly Mordche. If the Almighty would only hearken to her silently-murmured, daily prayers! But all these virtuous hearts fluttered in vain. The buxom, pretty and fair-eyed Blumkeh, the daughter of the wealthy Reb Menassah, the grain-merchant, had practically been picked as his bride-to-be by both families, although no public announcement had been made of the fact; what's more, they liked each other.

• But suddenly, and as out of a clear sky, came the crash that destroyed all their plans and hopes.

Exactly how it happened no one seemed to know with certainty. Mordche had contracted chicken-pox. His face and body were all covered with a red, itchy rash, while his entire being was consumed with a burning fever. A parching drought was in his throat—it seemed as if he never could get enough cold water to drink, while purple, yellow and helio-

trope patches were constantly shifting before his eyes, appearing now here and now there, dissolving and forming again with great rapidity. But the only doctor of the townlet had said that there was no danger whatever, so why should anyone worry? A little simple care and a few days of quiet rest, and he'll be well again.

But, one afternoon as his mother came into his room she found him groping helplessly for the cup that held his drinking water. His eyelids twitched nervously, and they kept blinking, blinking. Convulsive tremors were apparently racing through his body, the while his twitching fingers were floundering impotently about the table in search for the precious cup. An open Talmud folio lay before him. He had been studying as he lay in bed these many past days. The light in his two shining eyes had suddenly failed, and gone out forever!

When Mordche finally descended from his sick bed, he was incurably blind. His full-orbed blue eyes were still there—staring wide-open at you—but something intangible had gone from them. It was as if the spirit had flown out of the body.

Gone now were all his hopes and prospects, and gone also were the hopes and plans of his parents.

It became evident soon enough that his scholastic career had to be abandoned. Even a merchant's career—to join in his father's business of trading in flax—was no longer a promising possibility. For how was one to travel about and examine, buy and sell goods, when one is sightless? Faded now also was the match with Blumkeh. Her folks soon enough disposed of that prospect. And indeed, what well-to-do merchant or householder would give his daughter in marriage to a hopelessly blind youth? The most that one could expect under the circumstances was to mate him with a cripple or a half-wit; with the daughter of some itinerant beggar or peddler. And when cripple has been joined to cripple, what are they to live on?

By the time Mordche was nineteen years, he was an orphan. His father died of a broken heart as a result of the misfortune that had overtaken his oldest son. The fairly flourishing business left by him at the time of his death gradually dwindled under the widow's indifferent care till it became negligible and hardly suffi-

cient to support the family even in the decent poverty of the poorer residents of the townlet.

And then Mordche, no longer able to see pretty Blumkeh, or any other woman, was married to an ugly, pock-marked, hunchback of a girl, the daughter of a once wealthy and now impoverished father, who had not a copper to offer her as a dowry. For you see, an ugly, pock-marked hunchback of a girl is just the right kind of a wife for a blind man—an ideal mate, in fact—who could not see her defects. To earn his livelihood, Mordche opened a little shop in which he sold the talisman, phylacteries, prayer-books and amulets. The possession of good eyesight would not have been any handicap even in this business, but its absence was not altogether fatal to it. And besides, his hunchback wife enjoyed excellent eyesight, and was able to help out when needed.

A business like Mordche's afforded one but the poorest kind of a livelihood. True, ritual accoutrements were a universal need to every inhabitant of the town-

THE JEW READS

By Orian DePledge

YOU sit reading the green page
As the night falls over you,
The ink thoughts gloat with a light of
rage
As you sit reading the golden page,
And the sun strengthens the view.
Oh, the words are black and the words
are red
As you sit reading the page of lead
While the words slip out like serpents'
tongues
Over the world of the dead . . .
And your eyes are split like an acorn
shell
As you read a page from the Book of
Hell.

let, but once bought they would last for years on end.

To while away his tedium, Mordche had acquired the habit of reciting the Psalms of David to himself at each and every opportunity, which was often enough. The solemn diction and sonorous periods of the royal singer, his rendering of praise to the Almighty for his

many escapes from misfortune, and his equally as frequent supplications and plaints addressed to the same Supreme Being, harmonized beautifully with Mordche's moody soul. He would find a crumb of comfort in the ancient, yet ever-new verses. And what could have been more affecting than the sound of these soul-stirring words slowly and impressively chanted in Mordche's own plaintive voice? Gradually Mordche's chants became the talk of the town, so that many a man as he passed the vicinity of the little shop would stop and listen in rapt attention to the plaintive and tremulous tones and inflections and sighs of the blind chanter. Mordche's subdued yet smooth-running notes would find a powerful echo in the people's own hearts.

But on the eve of the Ninth day of *Ab*, and on the morning following it, Mordche's chants would find their best appreciation. The large assembly of mourners, sitting on low stools or up-turned benches, reverentially stripped of their shoes and clad in their seediest garments, thrill and shiver to their very marrow as Mordche's quivering voice tremulously chants, "O, how lonely is the town."

The heart-broken and tear-choked assembly is listening rapturously to his words. The words travel quiveringly through the air. Hearts throb, swelling almost to bursting in the depth of their emotion. Eyes become moist and the lines about one's mouths tighten; brows become deeply grooved and furrowed as these sounds wander slowly through the air. Images of the destruction wrought in the Holy City by Titus' Legions, the flame-enveloped Temple and the scenes of horror and carnage within the city flit before their eyes. These wraiths of ancient and long-past scenes seem to be in all their ghastly detail by the mysterious alchemy of Mordche's chant.

Tomorrow, right after the morning Service, we, the children, will visit the cemetery in the company of our elders. It is an ancient custom, antedating perhaps the settlement of the Jews in Charkovka and other Lithuanian towns and hamlets. We youngsters will pick

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MUCH has been written about political implications in our aid to Greece; but there has been little written on Turkey. To Jews, Turkey has taken on added significance during the past month because during the special UN session on Palestine Turkey voted down the line with the Arab states.

The headline popularity of Turkey is a rather strange phenomenon in recent times, for Turkey has been for many years the land that Time forgot. Long buried under the rubble of superstition, Oriental fatalism and poverty, Turkey became a modern and important nation under the administration of Kemal Ataturk. This ancient land fills an important page in the chronicle of the Jewish people. In the Jewish archives of Turkish history one finds such names as Theodor Herzl and his dream of Zionism, the picturesque Shabbatai Zevi, the adventurous Joseph Nasi, the horrible Damascus Blood Libel, the intense battles for freedom waged by Jews and Armenians in the backward land—these labels, connotations, incidents and tales make Turkey a landmark of significance to Jews.

During the past few years, Turkey's history has not been an admirable one. Throughout the war the Turks, a nation of 18,000,000 people, were neutral and managed to profit from this neutrality. Although their Army did no fighting, the Government raised a "war fund" mainly by extracting exorbitant taxes from the Jews, the Greeks and the Armenians—the three minorities always exploited by the Turks. In November, 1942, the Government tax decrees clearly indicated that all non-Moslems would suffer heavily. Moslems were taxed 4.9 percent, Jews 179 percent and Armenians 232 percent. In effect, this meant the confiscation of Jewish and Armenian property. More than that, more than 30,000 Jews, Armenians and Greeks were sent to concentration camps when they were unable to pay these heavy taxes.

The nature of Turkey's totalitarian police state is such that it is illegal for ten people to congregate. This means that Jews cannot hold religious services—unless they obtain special permission to do so. And even though the Govern-

ment professes to oppose anti-Semitism, the official policy is to tax the Jews into an insufferable position and to give to Turks important posts held by Jews. The Turks' record in the UN, when they voted consistently with the Arab states, and with Afghanistan), was only another indication that Turkey is, above all else, Moslem, and extremely nationalistic. As a result, the plight of the Jew in Turkey is not an enviable one. Even the Turkish civil service is completely closed to Jews.

Jews have lived in Turkey for many generations, centuries before the land was originally conquered by the Turks. After the 1492 expulsion from Spain, more than 100,000 Jews fled to Turkey and were well received. But by 1927 there were 81,872 Jews there, of whom 68,900 gave Yiddish or Ladino as their mother tongue. Eight years later, however, in 1935, out of 78,730 Jews, only 42,607 said they spoke Yiddish or Ladino. This reduction was due in large part to the edicts of the Government. The Turkish language became the language of instruction in schools throughout the land and there were prohibitions against observing the Sabbath in the schools. The population also decreased, for people sought to leave the country in the face of the repressive laws. Some of the Jews found their way into Palestine.

In 1935, when the latest census reports were given, there were 78,730 Jews in Turkey. Of this number 47,173 lived in Istanbul. Many lived in Teheran, including a fairly large group of Polish-Jewish refugees. At that time, life in Turkey was not too bad, because Kemal Ataturk was forthright in his condemnation of anti-Semitism.

To be best aware of the role of Turkey in Jewish history, one must remember (1) that Palestine, until the British Mandate, had been controlled by Turkey for hundreds of years, (2) that Theodor Herzl, in his attempt to create political Zionism, had to deal with the Sultan of Turkey more than with the Kaiser of Germany.

Let us re-create the situation existing

TURKEY AND JEWISH HISTORY

By HAROLD U. RIBALOW

when Herzl began to storm the citadels of the Kaiser and the Sultan. In a play for power politics, the British wanted Turkey to lose the power she had. And so England played against her. Germany, naturally, fought on the other side, and encouraged the Turks to show independence—so long as Turkey remained friendly with Germany. The Berlin-to-Baghdad railroad was at that time on the way to becoming a reality. Herzl knew that the key figure in his plans was the Turk, who, though friendly with the Kaiser, could act independently. Zionist historians know the result of the Herzl-Sultan talks, the cunning of the Turks and the final breakdown of negotiations.

There is little need to emphasize the details Turkey was willing to grant entry to Jews as individuals, but not as organized groups. The Sultan, Abd-ul-Hamid, and his Grand Vizier remained stubborn. The British, however, noted that Herzl had discussed the matter of Zionism with the Sultan. That in itself made Zionism a political issue to be dealt with. After much talk with the British leaders of that period, Herzl returned to negotiate with the Turks, following the Uganda debate. But death plucked Herzl from the ranks of the living before anything more could be accomplished.

Turning to another period in Jewish history intimately associated with Turkey, the interested reader can study the tale of Shabbatai Zevi, the false Messiah who captured the imagination of such writers as Jakob Wassermann and Sholem Asch, and Joseph Nasi, who persuaded the Sultan of Turkey to allow him to take over the island of Cyprus.

Born in Smyrna, a Turkish city which smoulders with Jewish memories, Shabbatai Zevi studied the Cabala and, with his great knowledge, his kingly bearing and his ambition, became a leader of the Jewish people. After a trip to Jerusalem and shrewd use of his talents, Zevi—called by many Jewish scholars a misguided but sincere man—won the Jewish masses to his side in an extraordinary

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WHEN the fabulously successful playwright, Moss Hart, arrived in Hollywood recently following the opening on Broadway of his "Christopher Blake" (Warner Brothers paid him \$450,000 for screen rights), practically every top-ranking studio and producer came running to beg for his services. But Moss was tired. He wanted to rest, rest—relax in the bright sunshine, and enjoy the bliss of newly married life. The studios told him that money was no object—that he could name his own price. But Moss only laughed and replied that money meant very little to him at the moment. He had come to Hollywood to have fun.

It was about this time that Darryl F. Zanuck, executive producer at 20th Century-Fox Studios, and one of the brilliant leaders of the film industry, purchased the film rights to Laura Z. Hobson's runaway best-seller, "Gentlemen's Agreement." Zanuck announced that it would be his only personally supervised production for 1947, and set the very talented Elia Kazan as director.

The brilliant producer then began to look about him for a presumably brilliant writer to adapt the book to the screen. He found the man he was searching for—in his very own home—Moss Hart was his house guest at the time. Zanuck handed Moss a copy of the book to read. Moss read it. "Can you see it as a fine motion picture?" asked the producer. "I certainly can!" replied the dramatist. Said Zanuck, "I'm looking for a great writer to translate the book into a motion picture—preferably a Jewish writer—and one who is familiar enough with the problem of anti-Semitism. I wonder whom I might get?" Replied Moss: "You're looking at him right now!"

Now that Moss Hart has finished writing the screenplay for the film which is bound to create a great deal of comment and criticism in this country because of its subject matter, he is very well satisfied with the results of his work. "What I've tried to do in the script," says Moss, "is reach people emotionally. I'm hitting at their hearts rather than their minds. There is no preaching, no propaganda in the film that will be recognized as such. It's strict entertainment—with a love story interwoven; but, on the other hand, its intellectual plot—strong

A Famous Center Alumnus Begins A New Chapter in His Career

MOSS HART TURNS TO JEWISH SERVICE

By LEON GUTTERMAN

adult drama deeply concerned with its problem—will, I hope, prove to be an incentive to action on the part of those who will see it."

The film will show anti-Semitism at work in a clear light, and characters will say and do things that have never before been said and done on the screen. The story will move the audience in such a manner that men, women and children seeing it will instinctively react by identifying themselves with the characters. There will be quick and dynamic emotional applications of anti-Semitism to the audience, and for the first time, people will feel themselves facing the problem—in dramatic form.

"Anti-Semitism," believes the dramatist, is a completely Gentile problem. Therefore he could not make a noble film out of "Gentlemen's Agreement." In order for the picture to reach as many people everywhere as possible, he feels, it must be released strictly as a piece of entertainment, for if it is publicized and advertised as anything else, many of those who should see it are bound to stay away from it. And it is not being made as a documentary film because "that would mean certain death to the popularity of the picture. It is easier to present a subject to people when they can feel it rather than when they can only think of it mentally, not emotionally.

"We are going to show in the film that a new type of Jew has been born and bred in America—the modern Jew, and that is why it will not deal in any way with the old-country type who wore a long beard, black frock, and skull cap. We will attempt to show how many fine Christians there are in America who are as strongly against anti-Semitism as they are against fascism, and who are on the side of human fair play. We are not going to show the Jew alone, but the Christians who are battling this insidious disease, that anti-Semitism is a subversive force in America today, and that it hurts

America even more than it hurts the Jewish people."

This is Hart's first stint in the film factories in twelve years—that is, with the exception of "Winged Victory," which he wrote several years ago, also for 20th Century-Fox. Moss has been doing pretty well in his own province, the stage, in the years since he wrote "Once In A Lifetime." He is forty-one now, yet the list of plays he has written sound like a compendium of the big hits of the last decade. "The Man Who Came To Dinner," "You Can't Take It With You," "I'd Rather Be Right," "George Washington Slept Here," are some of the plays he has written with George S. Kaufman. He has also written "As Thousands Cheer" with Irving Berlin and "Jubilee" with Cole Porter. He wrote "Lady In The Dark" alone and followed it up with such other hits as "Winged Victory."

Following his first big hit with George S. Kaufman, Moss moved his family out of their shabby Brooklyn dwelling into a lavish apartment and began what he calls his "gold garter period." Money was pretty nice for a lad who'd always lacked it. His new bedroom had four sets of curtains—net, chiffon, satin, and velvet. "I never had any curtains when I was poor, so I thought I'd like to have plenty," said Moss. He became the haberdasher's delight. His good friend Edna Ferber recalls that after a Hart visit to Sulka's, the employees could draw the shades and call it a day. He carried monogrammed cigarette holders (gold), cigarette lighters (gold), cigarette cases (gold). His shirts and handkerchiefs were monogrammed—in fact, says Miss Ferber, "Moss Hart is monogrammed in the most improbable places."

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THE TIME OF TWO FASTS

By LEO SHPALL

THE only fast day in the Jewish calendar prescribed by the Torah is the Day of Atonement. There are, however, several fast days which commemorate tragic events in the history of the Jewish people, and therefore tend to strengthen their historic and national consciousness. The Fast of Tammuz (Seventeenth Day of Tammuz) and Tisha B'ab (Ninth Day of Ab) are of cardinal importance because they commemorate the destruction of the Jewish State.

The seventeenth day of Tammuz commemorates the breaking down of the walls of Jerusalem both by the Babylonians and by the Romans. The first break, according to the prophet Jeremiah, occurred on the ninth of Tammuz. Nebuchadnezzar, King of Babylonia, laid siege to Jerusalem. The walls of the city were strong and the defenders fought stubbornly. On the ninth of Tammuz the break was effected. King Zedekiah fled toward the Jordan, but was overtaken at Jericho. He was conveyed to the enemy's headquarters at Riblah and there he witnessed the slaughter of his sons and members of the Judean nobility. The King was finally blinded and led to Babylon.

Six centuries later, Jerusalem was besieged by the Romans. They surrounded the city and famine began to reign there. Despite the misery, the daily sacrifices had been regularly offered. On the seventeenth of Tammuz the sacrifices had to be discontinued because the Romans succeeded in breaking through the inner wall. Tradition, therefore, set the seventeenth day of Tammuz as the day of mourning because the destruction of the second Temple was regarded as a much severer blow. The Jerusalem Talmud asserts that even the first break-through occurred on the seventeenth of Tammuz but the calamity was so great that the chronicles recorded the wrong date. Two other tragic events are associated with that date: the breaking of the Tablets by Moses when he beheld the golden calf, and the burning of the Torah by Apotomos, who placed an idol in the Temple.

The period of mourning for the destruction of the Temple extends for three weeks, from the seventeenth of Tammuz to the ninth of Ab. No festivities are permitted, no marriage ceremonies are to be performed. The Mishnah does not per-

mit the donning of new garments or the cutting of the hair. These regulations become more stringent during the nine days preceding the Fast of Ab. The atmosphere of mourning created by the observance prescribed for this period helped to intensify the Jew's devotion to his land and people. The Sabbath preceding the Fast of Ab is known as Shabbath Hazon. It is so called because the prophetic reading of the day is taken from the first chapter of Isaiah, in which the prophet indicts the Jewish people for their sins and foretells the destruction of Jerusalem.

Tisha B'ab climaxes the three weeks of fasting and mourning because it commemorates the destruction of Jerusalem and the Temple by the Babylonians (586 B.C.E.) and by the Romans (70 C.E.).

According to Rabbinic tradition the real destruction under both Nebuchadnezzar and Titus took place on the tenth of Ab, the firebrands having been thrown in the evening before. Josephus also says that God "had doomed the Temple to the fire, according to the destiny of the ages, on that same fatal day, the tenth day of Ab, on which it was formerly burned by the King of Babylon." At any rate the day accepted has been the ninth of Ab. This day was marked still more as a day of mourning and of national gloom when the fall of Bethar in 135 C.E. sealed the fate of the Jewish people. The Mishnah attaches great significance to this day by stating that five national misfortunes occurred on the ninth of Ab. The first was the night when the Jews were doomed to wander in the wilderness for forty years, the second and third the destruction of Jerusalem under Nebuchadnezzar and Titus, the fourth, the fall of Bethar, and the fifth misfortune the drawing of the plow over Jerusalem and the Temple in order to turn it into a Roman colony.

Tisha B'ab begins at sundown and continues until the following sunset. On the eve of the Fast, Jews gather in the synagogue where the curtain is removed from the ark. In many congregations the

worshippers sit on low benches or on the floor and chant the Book of Lamentations. The five chapters of the book deal with the destruction of Jerusalem in 586 B.C.E. and describe how the city, palace, Temple, King and people suffered under the terrible catastrophe. The chronicles ascribe the authorship of the book to the prophet Jeremiah, and so do the Rabbinical authorities. Although a song of woe and pain at the exile of Judah and the destruction of Jerusalem, it ends with hope and assurances to the distressed and forlorn remnant. In the last chapter God's mercy is invoked to grant redemption to Israel, to avenge all wrongs done to Israel by the enemies.

"Turn Thou us unto Thee," "O Lord, and we shall be turned," pray the worshippers. "Renew our days as of old. Thou canst not have utterly rejected us, and be exceeding wrath against us." In the course of the years many other dirges (Kinot) were composed. Only a few of them are recited in the evening, but in the morning service a number of them are. The central theme of the Kinot is the loss sustained in the destruction of the Temple, which made it impossible to worship God in the prescribed manner. It is interesting to note that the famous elegy on Zion written by Jehudah Halevi is included in the book of Kinot.

Many customs are associated with the Fast of Ab. In the Spanish-Portuguese synagogues the ark curtain is substituted by a black cloth. The morning services start earlier than usual; the prayer shawls and the phylacteries are not worn then, but are donned for the Minchah, or afternoon service. It has been customary to visit the graves of relatives and of learned and pious men after morning service. While work is not forbidden, many are careful not to begin work until after the morning services are concluded.

The Ninth Day of Ab has been to the Jew a day set for misfortune. Besides the tragic events already mentioned, many a misery befell the Jews through-

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MRS. SAMPSON'S little feet hung a good five inches from the red plush carpeted floor. She looked so small, so lost, sitting there in the huge carved mahogany chair, her face directly under a gaping gargyle—whose yawning mouth seemed ready to engulf her. And lost she was these last five years that she was a widow, living out her existence at the semi-fashionable Blackstone Royal Arms Hotel on New York's west side.

The hotel lobby was agog with excitement—for it was Saturday night, and the gay, newly decorated "Green Room" for card games at the other end of the long hall was open. In and out of that room went the laughing couples and good humor seemed to emanate from that magic spot.

Some Saturday nights Mrs. Sampson would peer in there, as though looking for someone. She merely wanted to see the new "Green Room," but of course she would not enter unescorted. Tonight she had preferred just to sit in the lobby and watch the passersby.

Her chair was near the elevator—at a good vantage point—and she could see the guests go in and out of the hotel. One in particular interested her—Mr. Baumgarten, a widower. He always looked sad, far away, and she liked him. He never greeted her. Mr. Gates, the cigar counter man, had once told her that Mr. Baumgarten had lost his wife three years ago, after a lifetime of great happiness. His wife had been a beautiful woman, and Mr. Baumgarten had vowed that he would never look at another woman.

Mrs. Sampson continued sitting in the lobby, and her weary hands lay at rest in her lap. It was the night after the Sabbath and there was nothing for her to do. It was not always thus, for Saturday nights in the past had been very busy—what with Morris, her three daughters, the dry goods store and her household. But now Morris was gone, and her three daughters had married. Better not to live with them and be asked to stay in evenings with the grandchildren. Better, far better to live alone and be free to sit away one's life in the lobby. Here at the Blackstone Hotel she had her own room, with its cooking stove and radio. Even her loneliness was her very own.

She had done nothing all day except treat herself to the Blackstone Beauty Parlor Special, yet the years of toil showed

plainly on her face. She was constantly amazed to think that she, who had been a busy housewife and mother, should have nothing to do but sit, sit the whole evening, and hope and watch that perhaps Mr. Baumgarten would step off the elevator. Such is life, she thought.

And for this she had had the Blackstone Special—henna rinse, manicure and eyebrows. After all, "no man notices you in the lobby if your hair is dull brown," Rose, the beauty operator, counseled her. And so she consented to have the henna rinse, and to have her hair set. She was tortured while her eyebrows were plucked. "Just like plucking feathers from a live chicken," she told Rose. And her manicure! How poor Morris (rest his soul) would have laughed to see the blood-red polish. "Just like a painted Indian," he would have said.

That night she wore her sitting shoes. Pretty ones they were, too—patent leather, high heeled, open-toed. She could not walk much in them, but they were very stylish for sitting. She recalled the shoe salesman's fatherly words the day before "It doesn't make any difference to me, Madam, what you buy. I agree with you, No. 1278 is a snappy number, but not for your feet, my dear lady. You need something with more support. Besides," and he said this very confidentially, as though letting her in on a great secret, "patent leather boins." But how could she tell him the shoes were for sitting, sitting in the lobby of the Blackstone Royal Arms!

And as she thought of this she suddenly looked up with a start, for the elevator door sprang open and Mr. Baumgarten stepped out—a man without purpose or direction. He looked sad and needed a haircut. He always needed a haircut. She could tell that he, too, had nothing to do that night—tell by the aimless way he sauntered over to the cigar counter and bought post cards she was sure he did not need, and a newspaper.

Was it her imagination that his eyes glanced in her direction as he spoke to Mr. Gates? "Who knows," she thought,

The Forlorn Widow Sat in the Hotel Lobby Waiting—And Hoping

SITTING SHOES

By HELEN K. BERKOVER

"he might even speak to me, and perhaps, perhaps even ask me to the Green Room!" Mr. Baumgarten looked up again, but hastily. Could it be that Mr. Gates let him know that she was a very fine and honorable woman? Mr. Gates did have the greatest respect for her and he was the one man who really knew the comings and goings of all the guests in the hotel. Yet he had a soft spot for Mrs. Sampson, for she was so quiet. "Always minding her own business," he would say.

Her eyes met Mr. Baumgarten's as he turned and walked to an adjoining sofa. Mrs. Sampson was sure it was the bright rose dress that attracted him, the henna hair, the manicure "Rose was right after all," she thought. She smiled and softly said to Mr. Baumgarten, "What is new in the papers today?" It would certainly have seemed so cold and strange not to have said something to him as he sat there uncomfortably on the sofa.

Mr. Baumgarten quickly answered her, "Still the problem of the veterans—no homes, no privacy." And he sighed deeply. Then he added, "But in this wonderful country something will be done for them, you'll see. America is a good land."

"Yes, you are right," Mrs. Sampson replied. Thank God the war is over. But we must not forget those who are still suffering."

"Things will be much better now than after the last," Mr. Baumgarten continued. "I remember when my wife tried to buy some brown sugar—"

"Pardon me, Mr. Baumgarten," she interrupted him. "I can hardly hear you. There's so much noise coming from the Green Room. It must be very lively in there." She blushed and suddenly felt that she had been very bold and coy.

"Yes, that's right. There is a lot of noise from there." "Do you play cards?" he asked abruptly.

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FROM the living room streamed whorls, hums, and trills of sound, fragmentary snatches of swaying Hebraic recitative.

My mother looked in, a worried expression on her lined, perpetually harassed face.

"Menasseh, it will soon be dinner time."

"Dinner?" My father turned round to her reluctantly, his fingers spread heavy on the yellowing page. "Who wants dinner? This is what I need, Rivka. Ah, you should hear the Tanayim! What intellectuals! Such arguments!" He smacked his lips appreciatively.

"But the children, Menasseh," my mother pleaded.

"The One Above will look after all that." My father waved a hand spaciouly. His tone implied that the One Above, roaming with his glance over the universe, had spotted our lack of dinner and was forthrightly sending down, with apologies for delay, a steaming meal, ready to be served.

Perhaps, my children reflected, father really has inside information. Perhaps he's in occult contact with that One Above. That's why father spoke so confidently. Obviously, the One Above had arranged to look after the trivialities of domestic routine, while my father gave himself to the worn old set of the Babylonian Talmud. A good exchange, my father thought.

My father had returned to his Hebrew, muttering audibly, making digital gestures while the thumb performed concentric circles and then shot upward and sharply, decisively, down.

My mother gave an annoyed shrug. "The children want to eat, Menasseh!"

"Eat, eat! Only an *am ba'aretz* thinks of eating. There are other things in life, Rivka. Greater things."

"What things?"

"Woman! You ask what things?" My father's spare frame shook. His short beard quivered. A red vein bulged in his forehead. "The Talmud, woman. Learning, Rivka. Knowledge, Rivka. It says . . ."

"Will it give us bread?"

"Bread? Pahl!" My father spluttered. "With the *Gomorra*, with the *Shash*," he tapped the volume smugly, "nobody can be hungry."

"There's only bread in the house, Menasseh. We need at least some potatoes,

perhaps a fish."

"The One Above will give us." Father turned to the Talmud in search of a text that would demonstrate the ubiquitous and beneficent nature of the One Above toward our own small family.

"Menasseh," my mother broke in. "There's a shilling or two. I'm going to use a few pennies to get a fish and some potatoes. The children are hungry." She walked out. My father did not answer. He was already deep in a juridical discussion on the rights of a slave under a fifty-year ownership.

I had gone into the kitchen and under the flickering light of the incandescent gas jet I plunged into my favorite reading, Tom Merry's fantastic adventures with his school-fellows.

My mother came back, peeled the potatoes and fried two tiny haddocks into a crisp, crackly brownness. We ate—that is, my young sister and I. A little plate, each containing two floury potatoes and a haddock. We had each a small bowl of thin tea. To me, with my magazine propped up against the teapot, this was supreme luxury, and I did not stop reading.

My mother pattered about the kitchen. "Is it good, children?" she put in, and nodded when we mumbled appreciation. But we did not see her sit down and eat. Now that I thought of it, it came to me sharply, coldly. When did she eat?

"Mother, don't you want to eat now?"

"No, David. I'll eat later, with your father."

The answer contented me and I turned to my story.

The autumn night fell complete, and through the square window panes the sky, sullen, lay heavy and streaked with umbrous shadows. A raw wind sent a blast through the crannies.

"It's getting cold, my mother exclaimed. "This Edinburgh weather!"

"Go to bed, now, children," she called from the fireside.

We went. I, reluctantly, to my little cubicle, with my magazine tight under my arm. A chill ran through me. Tomorrow was only Tuesday, a bleak day it would be, too, until the new issue ap-

By HARRY E. WEDECK

peared on Friday. Life, I contemplated to myself, was difficult.

As I undressed and tucked myself snugly into the blanket, the hum of the Talmudic argumentation came to me faintly, sleepily, as if my father were becoming himself a little weary.

I lay in my bed, thrusting myself into Tom Merry's escapades. My father closed the Talmud. Immediately I became fully alert. I heard the huge folio snap its leaves together. My father moved slowly, shuffling into the kitchen. Now I felt him as spiritless, as a tired man.

I heard my father speak.

"Well, Rivka, I've said the evening prayers. I think a little supper now . . . yes?"

My mother had turned to him. I heard her begin sharply, then end on a wistful note.

"Supper, Menasseh? It's late. I told you the children couldn't wait. There's no more haddock."

"Well, Rivka. What does it matter? Haddock or no haddock, who needs it? The Tanayim lived without haddock, believe me. Perhaps a potato or two?" His voice was hopeful.

"I said, Menasseh, you should come when I called you. There was so little anyway, you know."

"Let the children eat with health, Rivka! Who grudges them? Did you eat, Rivka?" The question came direct, inescapable.

"Well, Menasseh . . ."

"Ah, Rivka, what have I often told you? You always forget. Well, let me have a cup of tea. Hot tea is good."

"Tea, Menasseh? Yes, there is a cup. But no sugar."

"Ah, good! Tea is refreshing."

I heard my father move a chair toward the table. Then I heard the crackling of cup against saucer. Suddenly I grew cold. I saw a picture shorn of the aura of melody and Talmudic profundity. I saw the pitifulness and the unreality of my father's life. My eyes grew bitter with tears. I angrily crushed the Tom Merry magazine under my pillow.

AMAN with seven languages at his command played an important role at the special session of the United Nations on Palestine. He is Moshe Shertok, head of the Political Department of the Jewish Agency for Palestine, and also doubling as political chief of the Agency in the United States.

Shertok and the six members of the American section of the Agency's executive—including Dr. Abba Hillel Silver, president of the Zionist Organization of America—were assigned to present the Agency's views on Palestine to the component bodies of the United Nations, and its member states. This was on an unofficial basis, since there is no Jewish representation in the U.N.

Sometimes called the "Foreign Minister of the Jewish State in being," Shertok's proficiency in Arabic, English, French, German, Hebrew, Russian and Turkish are valuable in negotiating the diplomatic highways and byways. Americans who have heard him, in informal and formal talks, are astonished at what one newspaperman termed his felicitous where he was born, in 1906, at the age command of English.

Moving to Palestine from the Ukraine, of eleven, Shertok grew up in an Arab village five hours by donkey from Jerusalem. His family were the only Jews in the region. Now his eldest son, a 19-year-old veteran who served with the Jewish Brigade in Europe during the war, is a pioneer settler in one of the most isolated regions of the Negev desert, and helped in the spectacular founding of ten communities in twenty-four hours several months ago.

Shertok received his elementary training in diplomacy in his relations with the Arab tenants of his father's farm. At local ceremonies such as weddings, funerals and Moslem holidays, he represented the Shertok family. And when the important fast of Ramadan came around, young Shertok, perched on a high, cushioned stool in the home of the local Arab leader, solemnly gave heed to learned discourses, such as, should the wife be permitted to taste food prepared to celebrate the end of the fast?

More ticklish problems were to beset Shertok as he grew in years. His preparation was varied. It included early education in the noted Herzlia Secondary School; study of law at the University

MOISHE SHER TOK—JEWISH DIPLOMAT

By BEATRICE HEIMAN

of Constantinople in 1913, with a group which included David Ben Gurion, now chairman of the executive of the Jewish Agency; and compulsory service in the Turkish Army in World War I, as a warrant officer on the Macedonian front.

His first contact with the British came when he went to London to continue his study of law at the University of London, but switched to the London School of Economics to concentrate, instead, on political science. During this time he lectured on Zionism, which had permeated his family from the days of pogroms in Kherson, his birthplace, and worked with Dr. Chaim Weizmann, head of the world Zionist movement. He even took time out to marry a former pupil of his old school in Palestine, where he had taught Turkish on his return from Constantinople.

The years in Palestine, after London, were active ones. In 1922 Shertok became a newspaperman. He joined the editorial staff of *Davar*, the Hebrew daily published by the General Federation of Jewish Labor (*Histadruth*), and specialized in Arab and British affairs. When the Federation started an English weekly in 1929, Shertok was chosen as editor. One of his regular readers was Justice Brandeis. From here he graduated to active political work, which led to his appointment as head of the Jerusalem political department of the Jewish Agency.

For the first time, the occupant of this office was able to talk with the Arabs in Arabic.

His negotiations with the Palestine Administration and the British Government started in 1933 and led, during the war, to formation of the Jewish Brigade Group. The Brigade served with the British Army, and was supplemented by a variety of intelligence, underground and special operations, undertaken by Palestinian Jews for the British military authorities, and organized by Shertok.

With peace—so-called—resumed, and Jewish refugees from Europe trying to climb onto Palestinian beaches, Shertok and other Agency officials were arrested

by the British and placed in the Latrun detention camp in Palestine. They remained there for four and a half months.

The subsequent World Zionist Congress at Basle elected Shertok head of the entire political department of the Jewish Agency for Palestine.

Since that time, he has been commuting between Jerusalem, Washington and London, and has frequently conferred with high officials of the American and British governments.

By now they are probably familiar with his capacity for work. Any U.N. staff members who see him coming might do well to study General Sir James Steele's comment. After a few sessions with Shertok, Sir James, who worked with him during formation of the wartime Brigade, inquired of Shertok's military secretary how he managed to stand the impact of his boss. "No wonder you're so thin," the General dryly observed.

—By J.T.A.

AMERICAN COUNCIL FOR JUDAISM BREAKS OUT AGAIN

THE American Council for Judaism requested the United Nations, in deciding Palestine's future, to protect Jews of the world against Jewish nationalism and its invasion of their status "as free and equal citizens of the lands of their birth or adoption." This will be achieved, the Council maintained, only if the U.N. insures "a clear and complete severance between the political structure developed in Palestine and the national rights, obligations, responsibilities and relationship of the citizens of many countries who are Jews by religion."

In a memorandum signed by Lessing J. Rosenwald, president, the Council warned that unless such specific safeguards against Jewish nationalism are provided, "millions of Jews will suffer irreparable harm by virtue of a confused status as to their exclusive national relationship to the various countries of which they are, and desire to remain, citizens."

HAVEN'T the least doubt that the army thought highly of your capabilities," said Mr. Ortmann, folding his arms across his chest and leaning back in his chair. "Or else they wouldn't have made you a major and given you this—decoration . . . Silver Star, wasn't it? I never could tell much about these army things." He smiled a thin, little smile.

Max nodded. It was the Silver Star all right. He was carrying the citation in his coat pocket now. "For gallantry in action," it commenced, "against the enemy at Ogglioli." For all the good it did him now . . .

"I know you're a good Jewish boy," said Mr. Ortmann, "I liked your work before you got into the army and I'd take you back even if the law didn't oblige me to."

"But, gee, Mr. Ortmann, is \$140 a month the best you can do? With the cost of living and all, I don't see how I can get by on that."

Mr. Ortmann shrugged, spreading his hands out before him. "I'm giving you a twenty-dollar raise. That's the best I can do, Max. Wish I could do more for you, but I got a business to run."

He picked up a paper from his desk. Max stared hard in front of him. A lot of quick, harsh things that had been inside him for some months came to his lips—but he waited. Finally Mr. Ortmann, almost guessing his thoughts, said, "Think it over, don't do anything rash. Jobs are beginning to get scarce—and there can be a lot of things worse than selling shoes at Ortmann's."

They shook hands, though Max was boiling inside. Gosh, as a major overseas he had been making better than four thousand a year—and back here, Mr. Ortmann had the nerve to offer him a hundred and forty a month! . . . He had been out three months and had used up the period of grace during which he was required to report back to the store. Not that he hadn't been trying. He had combed the town; but Mr. Ortmann was right: jobs were getting scarce, even the thirty-five dollar a week ones.

He was a chump all right for not staying in. After a winter in the Apennines and that little affair at Ogglioli, the peacetime army would've been a cinch. Down on the street he waited, undecided what to do this morning. He was tired of looking for something better; tired, too,

of their smug smiles when he talked to them about the campaign in Italy or produced the letter of commendation the divisional commander had written him. They were like people in another world—strangers, who did not wear his uniform. . . .

On the corner he stepped into Katz's Drug Store for a coke. The washed air felt refreshing after the hot atmosphere on the street. He waited by the marble counter, looking for an empty stool. What he couldn't figure out was what all these fellows were doing here this time of mornings. Most of them were in shirt sleeves and probably had come down from the offices upstairs. Cooling off. . . .

He could hardly conceal his disgust. Damn, if he'd wait any longer. He passed by the cashier. "Check, please," she chirruped.

"No check," he called out crossly. "Can't spend all morning waiting."

"Can't blame you," she smiled. "Say, I remember you. You used to work at Ortmann's. Before the war."

"Oh sure, I remember you too," he said, though he didn't.

"You boys really learned how to wait in the army, didn't you. My boy's still in. He's a corporal," she added.

Max noticed her hair was dyed a strong bluish tinge.

"Say what you want to about the army," he said, "at least they know how to run things—much better'n these jokers here." He made a vague gesture with his hand, to indicate the street, the buildings, the people . . . the world in general. "Things aren't nearly as messed up in the army."

"It's better out," she said, "now that the war's over."

He wasn't going to argue with her, he thought, and remembered his four thousand a year as a major. He surveyed the candy counter. The names on the wrappers looked unfamiliar, but he selected a bar that looked like it might be edible. "Oh, it's a dime," she said, when he handed her the coin.

"Well, I'll be deadgum," he cried, star-

The Silver Star Boy Returns to the Land He Helped Save

THE BLAST

By SYLVAN KARCHMER

ing hard at her. "They got some nerve asking a dime for that!"

"Isn't it a shame," she agreed. "That's the way things have gone up." She turned her head quickly. "Go ahead," she said, lowering her voice. "Take it for a nickel. That's all it's worth anyway . . ."

He felt his face getting red. Then he grunted, "Oh heck, that's all right, thanks." He came through the door in a hurry, thinking that was damned decent of her. He crossed the street and entered the bank. Tomorrow was Saturday and he'd better cash a check. The lobby was crowded, and out of the long queues that waited in front of the tellers' windows, he picked out what looked like the shortest line.

He waited about five minutes, then he turned around and noticed the man in back of him was wearing a discharge button. He didn't know if he had been an officer or not, but he felt a kind of kinship with him. "Beats me," said Max, "the way they keep you waiting. They don't give a damn."

The fellow wasn't much over five feet; he wore dark glasses and had on a pair of greasy khakis. "Yeah," he replied, laconically. "Guess they are short-handed like everybody else. Hey, what's that?"

A blast rattled the heavy plate glass windows. "Hello," said Max. "Sounds like a long john to me."

A babble of voices arose from the lobby. "It's over the hotel—the Windsor Hotel," some one cried, after a few minutes. Max heard the wail of a firetruck siren. People started leaving the bank. The line moved up. "Look at 'em," thought Max, "all getting panicky. They should've been over there; really would have had something to talk about." Well, anyway, it took an explosion to get the line moving, he laughed.

The teller wiped his forehead with his handkerchief. "This has been some morning." He took Max's check and scrutinized the signature. "You have an account here?" he inquired, fixing a mild eye on Max.

Max frowned. "Don't think I'd try to cash a hot one?" he demanded irritably.

The teller said quickly, "No, of course not, but there are so many new accounts here and they don't even give us time to learn them. . . . You've been away, I guess? That was some blast, wasn't it?"

"Was it?" Max asked blandly, picking up his money. "You know, Jerry should've shelled us just once . . . loved to have been around, seen all these people."

They were still talking about the blast when he came through the revolving door. Outside, ambulances were tearing down the street; the fire trucks were screaming from all directions. Max let himself be swept along with the throng that surged towards the hotel. The explosion had ripped out a hunk of concrete from the hotel, leaving a huge, gaping wound in the side of the building. Glass debris from the coffee shop windows covered the sidewalk. Max watched an intern from a city ambulance cover three charred bodies, that lay on the walk, with a sheet. A lady, wearing a dark pair of sunglasses, cried, "I can't stand this!"

"Then oughta move on," Max muttered, thinking again of those other places, where enemy artillery had made perfect hits on buildings, churches, stores. He walked around the block, where the ambulances were waiting in line. A first lieutenant from the air corps was standing near him. "That's some ugly business," the lieutenant pointed to the hotel. "They say it was caused by an accumulation of ammonia gas in the air conditioning unit."

"You weren't overseas?" asked Max, examining the lieutenant's left sleeve, which was empty of overseas stripes. "Hell, you haven't seen anything," continued Max.

Some colored girls in white uniforms were being led out of the building. The crowd moved back. "A lot of damned excitement," thought Max. One girl looked about her, a dazed expression on her face; then quietly she slumped to the sidewalk.

"Hear there were six dead already," said the lieutenant.

"Six!" repeated Max. "That's nothing . . . Shucks, in Foggia, in one air raid they had twenty-three thousand dead . . ."

"Sure," said the lieutenant and moved quickly through the crowd. Max thought he'd walk the front again. But now the

street was a solid mass of people. "It's awful," said a man. "It's just too terrible, they say there are forty-six still trapped in there." Max gave him a long, withering look. My aching back, he said to himself, turning around to watch an old man who was pushing his way through the crowd. He was hatless and wore no coat. As he passed, he brushed Max lightly to one side. From the hotel entrance a young girl, in a waitress uniform, was running to meet the old man. She looked as though she had been drinking, the way she staggered through the crowd.

"Dorothy—Dot!" cried the old man and grabbed her arm. Max noticed his whole body was shaking. "It's all right, Dad, it's all right," said the girl. "I'm O.K. now. See . . ." She touched his hand and the old boy held her away from him. His trembling fingers passed over

her eyes, her nose; they lingered on her chin. He was sobbing like an infant now. "Oh God, my God," he cried, "when I heard it was the hotel—and you working in there!"

He could not control himself. The girl did her best to quiet him. But she seemed about to drop to the walk any minute. She oughta get a good stiff drink, thought Max; but he couldn't keep his eye off her father.

The crowd parted and the old man and the girl walked through. Max watched them until they were buried behind the curious throng. And at once he felt something hot and uncomfortable on his cheek. He brushed it away impatiently with the back of his hand. "I'll be damned," he thought, and hurriedly lost himself in the mob. He hoped there had been nobody around he knew . . .

"Gentlemen's Agreement"—As it Appears to Jewish Youth

By ROBERT GOLDBERG

WHEN I was a boy of about seven, having suffered my first black eye for being called a Jew-boy, I asked, "What is anti-Semitism?" Later, when I was informed of college quotas, I wanted to know, "Why aren't there any laws against anti-Semitism?" And again, upon being insulted by one of the petty officers in service, the thought kept recurring, why is this curse so powerful and everlasting?

Questions like these are answered in the Laura Z. Hobson novel, "Gentlemen's Agreement." It is a vital and timely book, calling for a deeper and more potent analysis of the philosophy of the non-Jew to see why he commits numerous acts of anti-Semitism without realizing it.

The author cites the example of the rich woman living in a suburban New Jersey community who, to all intent and purposes, opposes anti-Semitism and what it represents. However, "although one part of her does hate it, that part is at war with another part, a buried part, a part that started in her childhood's misery because the other girls had prettier dresses and nicer houses. Like millions of us, she'd pursued the American dream of 'keeping up with the Joneses or catching up with them. And the buried part

is still living out her childhood ambition to be one of the smart set in her community, the 'in-group' that belongs. She won't jeopardize that adored status by becoming an outlandish arguer at a dinner table where somebody takes a crack at a Jew or rip through the set of rules in the world she lives in."

This analogy of the author follows in different fields and it becomes plain to all Jews as well as myself why our applications to college and professional schools are turned down, why we are refused at summer camps and resorts, why we must be on the alert always. There is no law, no written statement, but there is an agreement, a "Gentlemen's Agreement," that tells the story.

What is our solution? The author is hopeful. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit." This statement from the bible was "the everlasting choice for wholeness and soundness in a man or in a nation." "Freedom is man's sturdiest hope. It will stand off the new onslaughts against it in this nation." This is the credo of the book, and the youth of America alongside with their parents and elders must fight for this freedom.

HELGA, 50% Jewish, 50% "Aryan," has been spared deportation and the gas chamber because of the 50% nordic blood pulsating through her veins. 25 years of age, endowed with a fine sense of observation, good nerves and a good memory, she has brought to the United States no worldly treasures, but quite a number of remarkably interesting experiences which she lived through in Berlin during the war and two years after. I have selected two of Helga's experiences to relate here.

I

Helga's Jewish mother was deported to Theresienstadt in the summer of 1943 and their apartment, which she had shared with her daughter, was seized and given to "Aryans." Helga was permitted to stay in Berlin. She found a room with a family, which because of one Jewish grandfather was also racially defective. About one year later the Nazis forced this family to take in new roomers, Mr. Cohn, a 100% Jew, and Mrs. Cohn, a 100% "Aryan." The couple had lost their apartment through the bombardment. The Nazis followed their usual pattern of sheltering such people in apartments which were already "polluted." Helga and the Cohns became good friends.

It was the time of the steadily increasing heavy bombardments, when the townfolks had to spend many unhappy hours together in the air raid shelter of the building. The "Aryan" tenants of the house bitterly resented having to share the shelter with the Cohns. They thought this a downright outrage and wrote a petition to the proper authorities to rid the house and the air raid shelter of the Cohns. However, at that time, the Nazis already had so many other things to worry about that they paid no attention to the petition.

Of course, the Cohns were shunned by all the "nordic" neighbors whenever they met in the cellar. Nobody but Helga and the landlord's family spoke a word to the Cohns. A contemptuous silence stood like a wall of stone between them and the Master Race.

Such was the situation, when the siege of Warsaw ended and the Russians' advance toward Germany was renewed. A strange change of the nordic attitude be-

ANECDOTES of the MASTER RACE

By DR. ERNEST WARSCHAUER

gan to take place, gradually becoming more noticeable as the Russians progressed toward the German frontier. The Master Race began to take notice of the presence of the Cohns and said "Hello" and "Goodbye" to them. When the Russians had reached the German frontier everybody was eager to be friendly to the Cohns, and they were drawn into any general conversation in the cellar. The nearer the Russians came to Berlin, the friendlier was the attitude of the Master Race, until they became outright submissive to the Cohns. Everyone hastened to offer Mr. Cohn cigarettes. Everyone tried to make life as comfortable as possible for the Cohns when the assembly was forced to gather in the cellar for steadily increasing periods of time. They vied with each other in gestures of kindness, even bringing food for the Cohns when the Russians stood at the very gates of Berlin. They brought the last remnants of looted delicacies, which had been "legally" reserved for "Aryans." A real race started amongst them to win the favor of the Cohns before the victorious Russians entered the town and the house.

The Master Race offered, as Helga said, a sight so disgusting to make you vomit.

II

In the fall of 1946 Helga went to the town of Naumburg to visit a friend, a war widow with a two-year-old child. Naumburg, medium-sized, lies in the former province of Saxonia, now within the Russian zone. The town was little damaged, since no major fighting had taken place there. A few bomb attacks caused only slight damage. Helga found the food situation far from being good, but better than in Berlin. The rations under Russian supervision prevented the townfolks from starving, but were, of course, insufficient to keep body and soul fully together. To supplement the Russian diet the Naumburgers made frequent excursions to the countryside. Almost everybody in town had some friend amongst the farmers. In this way the Naumburgers obtained the additional food which they needed—given to them

not as charity and not for the valueless money, but for objects the food-hunters could use for barter.

The widow and the little child had no farmer friend and nothing more to give away for bartering. Helga had brought along ample foodstuffs from parcels which she had received from her American relatives. At first, there had been more food in the little household than there had been for a long time. However, the American nourishment disappeared quicker than anticipated. All the good things were only too welcome for three excessively hungry mouths. Soon the cupboard was empty. Helga suggested a trip to a thriving village not too far from Naumburg. The widow agreed and soon they were on their way to the village. They took the child along in a pram.

Their venture was a complete failure. They went from house to house asking for something to eat, always in vain. Wherever they entered they were chased away with excuses or abuses. Entering the last farmhouse, some distance from the village proper, they saw something they had not expected. On the stove was a big fat goose sizzling in a pan. This was a sight which the farmer's wife had not intended for hungry townfolk. It was only too natural that she became very angry and shouted at the uninvited visitors to get out immediately; that there was nothing for sale in the house. Boiling with indignation, Helga answered that the woman should at least give the child some soup; they would pay for that. "No" was the heartless answer of this monstrous miser. Helga's patience was at an end. "Let us take from them what they refuse to sell us," she whispered to her friend. Let me do it. Give me the pram and you take the child." Leaving the house through the front door, she entered the premises again from the back and—behold!—in the center of the courtyard there was heaped a nice mountain of winter potatoes, basic food for a Ger-

[Continued on page 30]

O thee I come, O long-abandoned god
 Of early moons and unremembered
 days,
 To thee whose reign was in a greener
 world
 Among a race of men divine with youth.
 Strong generations of the sons of earth:
 To thee, whose right arm broke the bound
 of heaven
 To set on thrones therein thy strongest
 sons,
 Whose proud brows with victorious bays
 were crowned.
 Amongst the gods of old thou wert a
 god,
 Bringing for increase to the mighty earth
 A race of demi-gods, instinct with life,
 Strange to the children of the house of
 pain.
 A boy-god, passionate and beautiful,
 Whose mastery was over the bright sun
 And over the dark mysteries of life,
 The golden shadow-treasures of song,
 The music of innumerable seas—
 A god of joyousness and fresh delight,
 Of vigor and the ecstasy of life.

I am the Jew. Dost thou remember me?
 Between us there is enmity forever!
 Not all the multitudes of ocean's waters,
 Storm-linking continent with continent,
 Could fill the dark abyss between us
 yawning.
 The heavens and the boundless wilderness
 Were short to bridge the wideness set be-
 tween
 My father's children and thy worshippers,
 And yet behold me! I have wandered
 far,
 By crooked ways, from those that were
 before me,
 And others after me shall know this path.
 But amongst those that will return to
 thee
 I was the first to free my soul that
 groaned
 Beneath the agony of generation;
 For a day came I would endure no more,
 And on that day my spirit burst its chains
 And turned again towards the living earth.

The people and its God have aged to-
 gether!
 Passions which strengthlessness had laid
 to sleep
 Start into sudden life again, and break
 Their prison of a hundred generations.
 The light of God, the light of God is
 mine!

BEFORE THE STATUE OF APOLLO

By SAUL TSCHERNICHOWSKY

Translated by L. V. Snowman

My blood is clamorous with desire of life.
 My limbs, my nerves, my veins, trium-
 phant shout
 For life and sunlight.
 And I come to thee,
 And here before thy pedestal I kneel
 Because thy symbol is the burning sun.
 I kneel to thee the noble and the true,
 Whose strength is in the fullness of the
 earth,
 Whose will is in the fullness of creation,
 Whose throne is on the secret founts of
 being.

I kneel to life, to beauty and to strength,
 I kneel to all the passionate desires
 Which they, the dead-in-life, the blood-
 less ones,
 The sick, have stifled in the living God,
 The God of wonders of the wilderness,
 The God of gods, Who took Canaan with
 storm
 Before they bound Him in phylacteries.

THE CASE OF JOSEPH

THE case of 18-year-old Josef Aron-
 vitch, a Jewish youth from Lodz, has
 become somewhat of a minor cause cele-
 bre in southern Italy.

Young Josef, who spent his adolescence
 in ghettos and concentration camps, in
 one of which he lost his parents and two
 younger brothers, was seated last Sum-
 mer on the beach which is part of the
 crowded Maria di Bani Refugee Camp
 when he heard a familiar voice declaim-
 ing loudly in German. The speaker was
 a man in his thirties, attired in bathing
 trunks.

The face looked familiar to Josef, but
 for a moment he could not place it. But
 then he imagined what it would look if
 the wide, happy smile were replaced by a
 scowl. And then he knew. Without so
 much as murmuring a by-your-leave,
 Josef rushed towards the speaker, roughly
 pulled up his left arm and there, as he
 had expected, was the tattoo which was
 the badge of every Gestapo man. With-
 out more ado, Josef drew a revolver and
 shot the executioner, whom he had last
 seen in Treblinka.

But civilized communities frown on
 persons who cheat the hangmen of their
 due. So Josef was arrested by the Italian
 authorities and lodged in a jail at Bari,
 charged with murder, although his vic-
 tim had been a murderer on a much
 larger scale.

Josef had at first frankly confessed
 his deed, but when he saw that he was
 more likely to be treated as a malefactor
 than a benefactor, he withdrew the con-
 fession

A few days after he repudiated his
 original admission, he got a new cell mate.
 Josef's new companion was eager to hear
 his story and was sympathetic. "Why
 not bring your case to the attention of
 the world?" he asked. "I will help. I
 will write your memoirs." So Josef told
 him everything. And then a few days
 later the new cell mate was gone and the
 authorities again had in their possession a
 confession of the murder—or shall we
 say execution. Josef, naive young Josef,
 had thought that only the Nazis used
 provocateurs.

And to add to Josef's troubles, the
 dead Gestapo man had obtained a post-
 humous ally. The newspapers of the
 Uomo Qualunque (Common Man), the
 party of the neo-fascists, suddenly dis-
 covered the case. How is it, they railed,
 that these dirty DP's are allowed into
 our country and can go around killing
 "Italians." The Uomo Qualunque pub-
 licists had apparently decided that it was
 only the decent thing to make the ex-
 Gestapoman an "Honorary Latin." After
 all, had not Hitler made Mussolini an
 "Honorary Aryan"?

So Josef is still in jail. He has no pow-
 erful connections. In fact, he has no
 friends but one. It was hard to keep
 friends in a place like Treblinka. The
 ovens were too hungry. He wrote to his
 one friend, also a refugee in the Maria di
 Bani Camp:

"Help me to see the sun again. I do
 not remember ever having really seen it."

—By J. T. A.

NEWS OF THE MONTH

ANTI-SEMITISM is still rife in some parts of Europe and the position of the surviving remnants of European Jewry is moving rapidly toward a crisis, Gen. Joseph T. McNarney, former commander of the U. S. forces in Germany, declared at an emergency conference of the United Jewish Appeal in Wernersville, Pa. Gen. McNarney's speech was read by Chaplain Herbert Friedman, who formerly served on the general's staff. McNarney was grounded in New York by bad weather.

Gen. McNarney expressed the hope that the U.N. "will achieve a just solution to the problem of Palestine" so that the wishes of the majority of the 250,000 Jews in the DP camps to emigrate there may be fulfilled. After reviewing the barely tolerable lot of the DP's and the approaching conclusion of UNRRA activities, McNarney called on American Jewry to take up some of the "slack" which will result from the I.R.O.'s inability to furnish as much assistance as did UNRRA and the Intergovernmental Committee on Refugees.

Presenting a picture of the I.R.O.'s resources, he pointed out that it had available a budget of only \$150,000,000 to "cover the needs of more than a million DP's all over the world." He went on, "The staff of the I.R.O. will number approximately 700 at the peak for the world. Compare this with the far larger sums which were available to UNRRA and to the staff of 5,000 in Germany alone which UNRRA commanded. Remember, too, that the I.R.O. will incorporate the activities of the Intergovernmental Committee for Refugees. This adds up to a very drastically reduced program of aid for the DP's in Germany. It means that a much greater responsibility will be placed on private agencies like the Joint Distribution Committee."

Reporting to the opening session of the emergency session, Henry Morgenthau, Jr., chairman of the U.J.A. campaign, told the 300 assembled Jewish leaders that the organization had raised \$115,000,000 to date—exceeding last year's total by \$10,000,000. This figure

represents the "largest sum ever raised by any voluntary organization in the world in peace time," Morgenthau said, adding: "American Jews with the co-operation and encouragement of their Christian neighbors have extended themselves to the 'point of sacrifice' in meeting responsibilities neglected by intergovernmental forces."

He pointed out, however, that the \$115,000,000 achieved to date falls short of expectations. On the basis of the \$170,000,000 goal for 1947, the campaign should have reached \$127,000,000 by now, he said. He deplored the sharp reduction of the United Nations relief program with the liquidation of UNRRA, June 30.

☆

ASSISTANT SECRETARY of State John Hilldring, testifying in behalf of the State Department before the House Subcommittee on Immigration, advocated the admission to this country of 400,000 displaced persons within the next four years and emphasized that the United States should take the lead in solving the DP problem. He spoke in support of the Stratton Bill now before Congress.

Rep. Emanuel Celler asked Hilldring if American policy will insist upon fulfillment of the terms of the Balfour Declaration and the terms of the Palestine

Mandate. Hilldring answered that the Palestine question is a most involved one, and that before discussing it, he would wish to consult with the State Department officers specifically concerned with it.

In a carefully reasoned and presented statement, Hilldring answered numerous charges that displaced persons would not make desirable citizens. He particularly stressed, from his long experience with the problem as Director of the Civil Affairs Division of the War Department, and as Assistant Secretary of State, his unequivocal conviction that DP's "are made of the stuff of which good American citizens are made."

He said that the U. S. had miscalculated the willingness of the displaced persons to return to their homelands after the war, and pointed to the "cataclysmic extermination of six million Jews." The DP's, he declared, are "stunned by the insidious results of some of Hitler's indoctrination in the countries where they formerly lived."

Hilldring assailed the "misinformation" circulated regarding the alleged unwillingness of the displaced persons to work. He declared that, on the contrary, "they have established a remarkable record for themselves in their attitude toward work." He emphasized that it was "natural" for DP's expecting to leave Germany not to adapt themselves immediately to employment, or to expect that their former oppressors should perform much of the menial work they had done.

Rep. Fellows, chairman of the subcommittee, asked Hilldring about the number of displaced persons who could

ANTI-SEMITIC ACTIVITY IN LONDON INCREASES

STRONG police reinforcements are to be stationed in London's bomb-shattered East End every Sunday to cope with a rising tide of anti-Jewish propaganda.

The authorities regard a recent Sunday riot at a pro-Fascist rally as the first indication that open fights between Jews and anti-Semitic elements can be expected. Fourteen men were arrested as a result of the rioting which was the climax of six weeks' intensive activity in anti-Jewish incitement through slogans and posters.

Fascist slogans and symbols—including

the circle and flash, prewar emblem of the British Union of Fascists, and the letters P.J. (Perish Judah)—have been repeatedly chalked on the walls of bomb-damaged buildings, sidewalks and even on individual houses of Jews or known Jewish sympathizers. A leaflet published by the National Council of Civil Liberties—a non-political organization—said that anti-Semitic posters bearing the phrase "Wir Kommen Wieder" (We Shall Come Again), slogan of the present Nazi underground movement in Germany, appeared outside the Edgeware synagogue.

pass the immigration law screening requirements. Hilldring said he could not estimate the number, but pointed out that for two years the displaced persons have been under "constant observation" of American authorities who had an excellent opportunity to watch them under "unnatural and very trying circumstances," and that their conduct gives "as good a guarantee as is humanly possible to get."

Hilldring emphasized that "because the Jews were singled out by the Nazis for particularly brutal treatment, it is understandable that they have no wish to work for or under the Germans." He added that, as in the case of other DP's, "some Jews are now less averse to taking temporary jobs in the German economy."

Captain John B. Trevor, president of the American Coalition of Patriotic Societies, lengthily attacked the Bill on the grounds that it "would accentuate and gravely embitter internal racial dissension," and called for suspension of all immigration into the U. S.

Rep. Celler challenged Trevor, before he began his prepared testimony, by asking him if the American Coalition was not named in a Federal Grand Jury indictment of 26 alleged seditionists which charged conspiracy to impair the loyalty of the armed forces. Trevor denied that the Coalition was involved, and said that his organization was used by those under indictment. He said that the Stratton Bill would permit the executive branch of the government "to favor the entry of would-be immigrants of some races and adversely discriminate against potential immigrants of other races."

Rep. Gossett, of Texas, asked Trevor, "Isn't this supposed to be an Anglo-Saxon country?" and then remarked that he was not referring to New York City, which he said is foreign, and where "they don't speak English." Second-generation Americans, Gossett said, are more devoted to American traditions than first-rate generation ones.

The Rev. Samuel McCrea Cavert, general secretary of the Federal Council of Churches of Christ in America, said that the displaced persons problem is not that "of any one racial or religious group." Their fate, he declared, "rests heavily on the Christian conscience," and of "all the tragic victims of World War II there are none who have a greater claim

on our sympathy and help than the DP's."

☆

MORE than 800 displaced persons including 90 war orphans arrived in New York aboard the Marine Marlin from Germany. Representatives of the United Service for New Americans, which supplied corporate affidavits for 156 of the DP's, and of the HIAS were on the pier to greet the immigrants. Reception care for the Jewish children among the orphans will also be provided by USNA.

☆

THE Canadian Government is giving serious consideration to a proposal recently made by the Canadian Jewish Congress to admit 1,000 DP garment workers and tailors. The plan is now being discussed by government officials with the unions and various leaders of the garment industry. It is expected that if the 1,000 are admitted, the bulk of them will resettle in Montreal, Toronto and Winnipeg where the industry is centered.

☆

NINE Jewish, Protestant and Catholic leaders received honorary degrees of Doctor of Hebrew Letters at the 25th anniversary ordination and commencement exercises of the Jewish Institute of Religion.

The nine recipients were: Dr. James G. McDonald, former League of Nations High Commissioner for Refugees and member of the Anglo-American inquiry commission on Palestine, who delivered the commencement address; Dr. Julian Morgenstern, retiring president of the Hebrew Union College; Dr. Nelson Glueck, new head of the Hebrew Union College; Dr. Chaim Tchernowitz, scholar and professor of Talmud; Rabbi Judah L. Fishman, member of the Jewish Agency executive; David Pinsky, noted Jewish novelist and dramatist; Simon Halkin, Hebrew poet; Bishop Bernard J. Sheil, Catholic Auxiliary Bishop of Chicago; and Channing H. Tobias, director of the Phelps-Stokes Fund. Rabbi Solomon Goldman, former president of the Zionist Organization of America, received the degree of Doctor of Divinity.

At another ceremony at the Jewish Theological Seminary of America, Dr. Glueck and Dr. Abraham A. Neuman of Dropsie College, received degrees of Doc-

tor of Hebrew Letters. The commencement address was delivered by Dr. I. I. Rabi, Nobel prize winner in physics.

☆

AN orthodox congregation which was chartered by an act of the New York State Legislature 90 years ago—June 7, 1857—was greeted by President Truman on the occasion of its 90th anniversary.

Congregation Talmud Torah Adereth El, which has occupied the same site since its establishment, received the land on which its synagogue is built from a Christian donor. Located at 133 East 29th Street, it has served the religious and spiritual needs of the Jewish community in the east midtown section without a break for 90 years.

Ben Gurion Has Faith in Soviet Palestine Pledge

THE Jewish Agency disclosed that David Ben Gurion has cabled to the London *Times* emphasizing that he has complete faith in the pledge with regard to Palestine made by Soviet representative Andrei Gromyko at the recent session of the United Nations. Gromyko advocated the partition of Palestine into Jewish and Arab states, failing the creation of a bi-national state.

The cable was precipitated by a published report from the *Times* Jerusalem correspondent asserting that Ben Gurion, speaking before the Jewish National Assembly last month, had said that the Jewish Agency cannot have any confidence in Russia, because the Soviet Government has often broken its pledges. In his cable to the London paper, Ben Gurion not only protested against this report as being "completely untrue," but declared that quite to the contrary, he told the Assembly that Russia's word can be trusted.

Its charter provides that the synagogue must remain Orthodox as long as 12 members of the congregation insist on it. The ceremonies on Sunday will also mark the conclusion of the modernization of the physical structure of the synagogue, which has been altered so as to enable it to render more effective service to the community.

MEMBERS of the U.N. inquiry committee on Palestine have expressed surprise at the release, on the eve of the committee's departure for the Holy Land, of a British note through the U.N. to its member states asking them to prevent the "illegal" immigrations of Jews to Palestine.

The Jewish Agency issued a statement attacking the British action. "No Jew who enters Palestine today enters Palestine illegally," it declared. "It is illegal to keep them out of Palestine. In asking the member states of the United Nations to block the transit of Jews through their territory and their departure for Palestine, the United Kingdom is asking the United Nations to sanction and to cooperate in an illegal act," the statement said.

☆

AT a meeting winding up the New York phase of its inquiry, the United Nations Palestine Committee adopted a four-part plan of operation in Palestine. Its first hearing in Jerusalem was held on June 15.

Firstly, the commission will ask the Palestine Government to submit a memorandum on its operations. Then it will call upon the Jewish Agency and the Palestine Arab Higher Committee to submit preliminary testimony, after which the probes will go into the country and study Arab and Jewish communities. Finally, the commission will return to its Jerusalem headquarters where it will hear testimony from all other sources.

The committee left open the question of establishing contact with the Palestine underground and whether to visit DP camps. Since May 15 the committee has received 20,728 letters from inmates of Jewish DP camps in the American zone of Germany, all petitioning the U.N. to facilitate their immigration to Palestine. It also received a cabled invitation from the Central Jewish Committee of Germany to visit the camps and enable the Jews to present their views and "their aspirations" directly to the committee.

☆

THE Palestine Government is preparing a "Blue Book" outlining British administration in Palestine for submission to the U.N. inquiry committee. It will detail British achievements there and its security system, as well as other aspects of the administration.

The Jewish Agency, on its part, is preparing an exhibition of Jewish developments in the fields of agriculture and industry. Meanwhile, it is learned that Dr. Chaim Weizmann is planning to leave Jerusalem in mid-July for France, from where he will proceed to Switzerland. It is reported that he may go to the U. S. in the fall, when the U.N. General Assembly is scheduled to convene and hear a report from the Palestine inquiry committee.

☆

Two groups of Jewish refugees, numbering 71, have been arrested by the Italian police and are in danger of being imprisoned on the Lipari Islands, near Naples.

The Jews are DP's who crossed the Austro-Italian border illegally on two separate occasions. The first group of 25 were arrested but subsequently released when they furnished documents stating that they were residents of Turin. However, when the second group was apprehended the police became suspicious and re-arrested the 25. Rafaelo Cantoni, president of the Union of Italian Jewish Communities, has intervened in their behalf.

☆

A CONFERENCE of Rumanian Jewish organizations was held in Bucharest to set up legal machinery to assist Jews eligible for citizenship under the newly-promulgated law which grants citizenship to all persons living in what was Rumanian territory in 1920 and all deportees and repatriates from the U.S.S.R.

JEWIS IN BRAZIL CHARGED WITH AIDING GESTAPO

AT the request of the Jewish Agency Polish authorities have brought war crimes charges against 30 former Nazi officials, it was revealed in London by Col. Marian Muszkat, head of the Polish delegation on the United Nations War Crimes Commission.

This is the first instance of the Agency's bringing charges against war criminals. Because it has no status as a government, it requested the Polish Government to present the cases. Depositions against the Nazis were gathered by the Agency's legal department from recent immigrants to Palestine.

Muszkat also revealed that the War Crimes Commission has listed on its

THE Jewish community of Palestine does not want to launch a civil war against the terrorist groups, but if no other means of curbing them is found to be effective, force will have to be used, Mrs. Goldie Meirson, Jewish Agency political chief in Jerusalem, said. She told a press conference in London that "armed gangs cannot be allowed to dictate Yishuv policy."

☆

THE problem of Palestine was forcibly introduced at the International Socialist Conference in Zurich, Switzerland, when Goldie Meirson, political chief of the Jerusalem section of the Jewish Agency, clashed with a delegate from the British Labor Party. Mrs. Meirson demanded that the Palestine issue be debated by the full Socialist Congress, while Morgan Phillips, general secretary of the British Labor party, attempted to gag a full discussion. A delegate from South Africa insisted that if Palestine is debated it be linked with the issue of displaced persons. The dispute was settled later.

☆

SCOTLAND YARD reported that nine more "letter bombs" have been intercepted, bringing to 20 the total of explosive envelopes sent so far to present and former members of the British government and military leaders, including Prime Minister Attlee, former Premier Winston Churchill, Foreign Minister Bevin and Deputy Prime Minister Herbert Morrison.

docket the names of three Jews now living in Rio de Janeiro. He said that at the request of the Jewish community of the Brazilian city the Polish authorities collected evidence against Chaskile Rosenberg, Avrum Zaffman and Leib Zaffman, who are charged with aiding the Gestapo and being responsible for the death of several thousand Polish Jews.

He expects that the three Jews will be brought to trial in Brazil. The movement for their trial is being led by Uszer Birnboim, who was chairman of a meeting in Rio de Janeiro at which the three Jewish collaborators were formally excommunicated.

The Stern Group, which announced in a communique issued in Tel Aviv, that its European representatives were responsible for mailing the bombs, asserted that several had exploded, injuring the addressees, but Scotland Yard was keeping the news secret. However, a Yard spokesman denied the claim.

The spokesman said that an exhaustive investigation into the origin of the letters was being conducted in Italy, around Turin and Milan, and despite the Sternist claim of responsibility, the police have no evidence as yet linking them with the bombs. He recalled that the Sternists asserted that they were responsible for an explosion in the Colonies Club in London several months ago, but the Yard still lists the blast as an accident. The spokesman expressed confidence that no terrorist agents were in England.

It is understood that Scotland Yard has called in Richard Catling, assistant chief of the Criminal Investigation Department in Palestine, who is now on leave in London, to assist them. Catling, who is allegedly on the Stern Group's "public enemy" list, is reputedly an expert on terrorist activities.

☆

NEARLY 1,000 Jewish refugees from Poland, Austria and Hungary sailed from Marseilles for resettlement in Australia.

Some 390 Jews were aboard the vessel when it arrived in Marseilles from Amsterdam. An additional 565 who had arrived on a special train earlier boarded the Dutch ship, Johan De Witt. Over 450 of the immigrants are being sponsored by HIAS which expects about 2,000 immigrants to leave Europe this month.

Nazi Burned in His Own Crematorium

JOSEPH GORNIEWICZ, Nazi officer who "liquidated" the ghetto in Baranowicz by directing the mass-execution of thousands of Jews, was sentenced to death by hanging in a Polish court in Wroclaw.

It was officially announced in Warsaw that the body of Arthur Greizer, Nazi leader in Lodz who was hanged last month, was cremated in a crematorium which he had built for the mass extermination of Jews.

U. N. Committee Begins Hearings in Palestine

THE United Nations Special Committee on Palestine this week began its work by hearing representatives of the Palestine Government, who submitted a voluminous file of facts and figures on the situation in this country.

The committee heard the official representatives under a virtual ultimatum from the government, which said that it would submit its information at a closed session or not at all. The government's stand was attacked by the press and the Jewish Agency, the latter body protesting the failure of the committee to have an Agency representative present when the government was heard.

The government's refusal to appear at an open hearing was revealed by Judge Emil Sandstroem, chairman of the committee, at his first press conference. More than fifty reporters, representing the press of the world, asked repeatedly why a session at which objective facts were to be presented need be held in camera. Sandstroem replied that the Palestine Government had so requested.

Asked further why the committee had acceded to the request, the chairman replied—obviously with some embarrassment—that the Palestine Government refused to submit the material otherwise. When one correspondent asked "to what extent will the Palestine Government determine the procedure of the committee," Sandstroem replied with a touch of asperity that "the Palestine Government is not governing the activities of this committee."

Questioned concerning the Arab boycott, to which he referred obliquely during a brief nation-wide broadcast pledging that the committee would examine the Palestine question with an open mind, Sandstroem said that the boycott would not stop the probes from visiting Arab villages.

The recent strike of the Arabs to voice their disapproval of the committee passed without incident. A message from the ex-Mufti of Jerusalem, read in all mosques, called on the country's Arabs to close their ranks and "tenaciously re-

sist all infringements on your rights."

Before the committee held its first meeting in the YMCA building, each delegate and members of the secretariat were subjected to a thorough security check. The Yugoslav delegate, Konstanti Simitch, has not yet arrived, and he was represented by Dr. Jhose Brilez, the alternate Yugoslav delegate. The committee announced that July 5 had been set as the deadline for the submission of written statements by organizations and individuals.

David Remez, chairman of the Jewish National Council, speaking to a plenary session of the Council, said that the testimony to be given to the committee by the Council would be identical with that to be submitted by the Jewish Agency, and would show that the historical connection between the Jewish people and Palestine had not been broken through the centuries.

A delegation of Sephardic Jews will testify on the distressing position of Jews residing in Arab countries, he added. Remez welcomed the committee, and said that it would find that Jewish achievements here had also benefited the Arabs.

Immigration of visaleas Jews to Palestine has been temporarily suspended and no blockade runners can be expected to arrive there in the near future, a Haganah spokesman revealed in Jerusalem.

He said that the stream of Palestine-bound refugees has been choked off at its source by the British blockade of ports of embarkation and the shortage of fuel for the immigrant ships. The Haganah is now working out new itineraries and devising new means for bringing in European Jews, and it is confident that a way will be found, the spokesman added.

The last refugee ship to arrive in Palestine was the Yehuda Halevi which docked at Haifa on May 31. It was the 35th Haganah-operated vessel to reach those shores since the autumn of 1945 when "illegal" immigration began. The ships carried well over 20,000 persons, nearly 15,000 of whom are still confined in camps on Cyprus.

NEWS OF THE CENTER

Hebrew and Sunday Schools Hold Impressive Graduation Exercises

THE synagogue of our Brooklyn Jewish Center was filled to capacity on Sunday morning, June 15th, at the joint graduation exercises of our afternoon Hebrew School and Sunday morning Religious School. A very impressive program was presented, climaxed by the presentation of the Cantata "What Is Torah?", presented by both graduating classes and our children's choral group.

The Cantata was coached by our musical director, Mr. Julius Grossman. Brief addresses were delivered by Rabbi Levinthal, Rabbi Lewittes, the principal, Mr. Frank Schaeffer, chairman of the Hebrew Education Committee and Mrs. Maurice Bernhardt, president of the Sisterhood. A greeting was read from Judge Emanuel Greenberg, president of the Center, who could not be present because he was out of town.

Prizes were awarded to the following students by Mr. Frank Schaeffer and Mrs. Fannie Buchman, president of the P.T.A.: The Rachmil Gold Medal for general excellence, Shirley Aronow; the P.T.A. gift, Doris Shapiro; the Faculty gift,

Stanley Strauss; citations for excellence in Hebrew studies to Harold Kushner, Elias Schwartz and Judith Goldstein. Sunday School prizes for general excellence were awarded to Anne Kabram and Joyce Krimsky.

Julia Heimowitz, a member of our post-graduate class, greeted the new graduates and hoped that they would all join her group in September.

Mr. Leo Shpall, the official teacher of the graduating class, presented the graduates of the Hebrew School to Rabbi Lewittes, who awarded them their diplomas.

Mrs. Miriam Tessler, teacher of the graduating class of the Sunday School, presented the graduates to Rabbi Lewittes who received their diplomas from him.

Mr. Irwin Rubin, in charge of the post-Bar Mitzvah class, presented the members of that group for their certificates.

Cantor Sauler delivered a fine musical number composed by Mr. Julius Grossman.

The blessing upon all the graduates was conferred by Rabbi Levinthal.

Rabbi Salzman Elected Assistant Rabbi

THE Board of Trustees, at a recent meeting, unanimously elected Rabbi Manuel Salzman as Assistant Rabbi, to serve at the side of our Rabbi, Dr. Levinthal.



Rabbi Salzman is a graduate of the College of the City of New York and the Jewish Theological Seminary. At the Seminary he was elected President of the Student Body and was awarded the Rabinowitz prize in Theology. In his senior year he served as the replacement rabbi of Temple Emanuel of Buffalo. Since his graduation in June, 1946 he served as assistant rabbi of the Jewish Center in Cleveland, Ohio. Rabbi Salzman will assume his duties at our Center on September 1st.

At the same meeting, the Board of Trustees, in appreciation of the services rendered by Rabbi Mordecai H. Lewittes, voted to confer upon him the title of Assistant Rabbi in Charge of the Hebrew and Religious Schools.

The Board of Trustees feels that with this enlarged personnel in leadership, working under the guidance of our rabbi, Dr. Levinthal, the work of this department of our Center will be intensified.

IN THE CLUBS

THE Center clubs have completed a successful year of activities. The distinguishing feature of this year's club program was the special emphasis laid upon specific Jewish activities.

Both the Junior and Senior clubs marked the Jewish holidays with special celebrations. Club members participated in the programs which consisted of playlets, recitations, songs and dances.

The clubs raised money for various causes among which the United Jewish Appeal and the Jewish National Fund received the uppermost support. It is worth noting that the Young Folks' League raised one thousand dollars for the United Jewish Appeal and the Inta-League raised two hundred dollars.

The clubs were officially affiliated with National Young Judaea and made use of the material at the club meetings.

The athletic activities were well planned and balanced. In addition to the regular gym schedules the clubs played a number of games with other clubs and succeeded in winning a good number of them.

The clubs staged social entertainments and movies were shown to the members. Dancing arts and crafts well winded up the club activities.

This year a new club was organized under the name of Onoo. This club has had a full Jewish cultured program.

OUTLINE OF ACTIVITIES:

1. Some of the topics discussed in the clubs: 1. Terrorism in Palestine; 2. Problem of Partition; 3. Labor Problems in the United States; 4. Unemployment in the United States.

[Continued on next page]

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books, Taleisim and Library:

Mr. and Mrs. George C. Aronchick in honor of the Bar Mitzvah of their son, Michael Peter.

Mr. and Mrs. Arthur Joseph in honor of the Bar Mitzvah of their son, Jay P.

Mr. and Mrs. Abe Feldman in honor of the Bar Mitzvah of their son, Chester.

Mr. and Mrs. Abraham N. Rosen in honor of the Bar Mitzvah of their son, David Samuel.

Mr. Jacob S. Doner.

Dr. and Mrs. Julius M. Dan of 1362 President Street in honor of the Bar Mitzvah of their twin sons, Louis and Abraham.

Mr. and Mrs. Harry Siegel of 201 Eastern Parkway in honor of the Bar Mitzvah of their son, George L.

Center Academy Graduates Sixteen Children



Left to right: Back row—David Rosen, Richard Gusick, James Lewisohn, Jack Caplan, David Siegel, Steven Leventhal, Richard Korn, Paul Beldock, Leonard Gottlieb. Front row—Maxine Reiner, Marcia Ginguld, Nita Rous, Ruth Klinboffer, Myrna Charry, Isabel Miller, Brenda Zatz.

IN THE CLUBS

[Continued from previous page]

2. *Highlights of Athletic Activities:* a. Games Played—All Star Team, Whirlwinds, Cub Scouts; b. Swimming contests among members; c. Inter-club basketball games.

3. *Social Activities:* 1. Celebration of Purim, Hannukah and Chamisha Asar B'Shav; 2. Palestine movies, shorts and comedies; 3. Dancing.

4. *Arts and Crafts and Dancing:* a. Clay-work and finger-printing in the Junior clubs; b. Palestine dancing in the girls' clubs.

LIST OF CLUBS:

Young Folks League—Adult young men and women; *Junior League*—Boys and girls of college age; *Inta-League Girls*—Girls of high school age; *Inta-League Boys*—Boys of high school age; *Shomrim*—Boys who have attained the thirteenth year; *Vivalets*—Girls in the upper grades; *Tzofim*—Boys in the upper grades; *Macabees*—Boys in the lower grades; *Candle Lites*—Girls in the elementary grades; *Rachel Judaeans*—Girls in the middle grades of elementary school; *Boy Scouts*; *Girl Scouts*; *Onoo Club*.

Bon Voyage

Mr. David Rosenstein left for Paris as head of the American ORT delegation to the conference of the World ORT Union.

Mr. Rubin Tucker, former Cantor of the Center, and member of the Metro-

CENTER Academy Graduation exercises were held in the auditorium of the Brooklyn Jewish Center on Wednesday, June 11th, at 10 A.M. The formal ceremonies were beautiful and touching; the two plays, "Ha-Nevuah" and "Atomic Assignment," were a tribute to the boys' and girls' creativity and fine intelligence.

Mrs. Ann Greenstein, Eighth Grade teacher, Miss Irene Bush, Head of the Hebrew Department, and Mr. Louis Harris, Head of the Art Department, giving endless encouragement and aid,

are to be congratulated on the fine, outstanding achievement of the boys and girls.

The audience responded with enthusiasm and affection. The alumni was well represented, too. A delightful feature of the graduation was the singing of the Glee Club. The voices of the children were fresh and sweet and the musical quality of their performance was a tribute to Miss Frieda Prenskey, the Head of the Center Academy Music Department.

ADDITIONS TO LIBRARY

THE following books have been added to our library and are in circulation:

Why They Behaved Like Russians—John Fisher

Eternal People—Kasovich

The Exodus (A Novel)—K. Bercovici
United and Other Radio Drama—Norman Corwin

Stalin Must Have Peace—Edgar Snow
Treason's Peace—H. W. Ambruster

Thomas Paine—Joseph Lewis
A Free and Responsible Press—R. M. Hutchins

Just Tell the Truth—John L. Strohman

The Purple Testament—Don M. Wolfe, Editor

The Case of Mr. Crump—Ludwig Lewisohn

With an H on My Dog Tag—Morris N. Kertzer

Man Against Myth—Barrows Dinahur
The Growing Roots (A Novel)—Cornelia Jessey

The End Is Not Yet (A Novel)—Fritz Van Unruh

Enchanting Rebel—Allen Lesser

The March of Freedom—W. W. Hale
Inside U.S.A.—John Gunther
Yank Book

King Lear (Yiddish)—Dr. A. Asen

The City of Women—Ruth Landes

Eternal Light—Morton Wishengrad

The Republic of Silence—Liebling

politan Opera Company, will soon leave for Italy to star in "La Gioconda" and other operas. He will be accompanied by Mrs. Tucker.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

AMINOFF, MICHAEL

Res. 1024 Montgomery St.
Bus. Precious Stones, 10 W. 47th St.
Married

BEISPIEL, PHILIP S.

Res. 1 Tennis Ct.
Bus. C.P.A., 11 W. 42nd St.
Married
Proposed by Center Academy

CHASIN, MILTON

Res. 334 Empire Blvd.
Bus. Inspector, Dept. of Labor
Single
Proposed by Herbert Kummel, Ruth Barrat

GERSTEIN, SAM

Res. 715 St. Marks Ave.
Bus. Brassieres, 105 E. 29th St.
Married

GLABMAN, MISS BERNICE

Res. 1609 Carroll St.
Proposed by Charlotte Machlin, Benj. Machlin

GLOBE, JACOB

Res. 164 Lincoln Rd.
Bus. Mfg., 444—12th St.

GOLDSTEIN, ISAAC

Res. 446 Kingston Ave.
Bus. Lawyer, 160 Broadway
Married
Proposed by James H. Geffen

GORDON, JACK

Res. 3399 Bedford Ave.
Bus. Truck Renting, 509 Warren St.
Married
Proposed by Allan Roseman

HABER, HERMAN

Res. 307 New York Ave.
Bus. Stationery
Married
Proposed by Murry Husid, Harry I. Model

HAMERSHLAG, LOUIS

Res. 661 Saratoga Ave.
Bus. Ladies' Coats, 791 Grand St.
Single

HELLER, JACOB E.

Res. 12 Crown St.
Bus. Attorney, 261 Broadway
Married
Proposed by Jos. Heller, Center Academy

HOCHDORF, HERBERT

Res. 621 Lefferts Ave.
Bus. Cleaning, 441 Boston Post Rd.
Single

HOFFSIEGEL, NATHAN

Res. 1235 President St.
Bus. Real Est., 46 E. 21st St.
Single
Proposed by Moe Albert, Leo Stam

HUDES, CHARLES

Res. 199 E. 96th St.
Bus. Furs, 307—7th Ave.
Married
Proposed by Bernard Braverman, Samuel J. Meislin

KAMEN, DR. MANNASSEH

Res. 1722 Avenue N
Married

NEWMAN, LAWRENCE H.

Res. 2323 Avenue S
Bus. Biscuits, 68—34th St.
Married

OGUR, JACK

Res. 345 Remsen Ave.
Bus. Pharmacist, 61 Grove St.
Married
Proposed by Nathan Garelik, S. H. Goldberg

REITMAN, HERMAN E.

Res. 97 Brooklyn Ave.
Bus. Engineer, U. S. Navy
Married

ROBBINS, SELWYN

Res. 95 Lenox Rd.
Bus. Photography, 20 E. 42nd St.
Single
Proposed by Herbert Kummel, Dr. S. T. Markoff

ROGOVIN, BARNEY

Res. 135 Eastern Pkwy.
Bus. Petroleum, 762 Park Pl.
Married
Proposed by Bernard Weissberg

SCHLESSEL, MELVIN

Res. 148 Parkside Ave.
Bus. Mfg., 552—7th Ave.
Single
Proposed by Herbert Kummel, Dr. S. T. Markoff

SERVETAH, FRED

Res. 97 Brooklyn Ave.
Bus. Plotting, 257 W. 38th St.
Married

SHERMAN, SAMUEL

Res. 805 St. Marks Ave.

Bus. Pharmaceuticals, 25-12—41st Ave.

Married

Proposed by Harry Raskin, Harry Cohen

SHUCHAT, MORRIS M.

Res. 1690 Union St.
Bus. Teacher, P. S. 42
Married
Proposed by Center Academy

SIEGEL, MARTIN

Res. 50 Ocean Pkwy.
Bus. Service Sta., 1022 Rockaway Ave.
Married
Proposed by George Solsky, Sam Schoenfeld

SISKIND, PAUL

Res. 1881 E. 23rd St.
Bus. Displays, 325 Broome St.
Single
Proposed by Cy Glass, Murray Segal

STEINBERG, SIG

Res. 25 Lefferts Ave.
Bus. Curtains, 339—5th Ave.
Married
Proposed by Emanuel Cohen, Center Academy

STIFTEL, MORRIS

Res. 480 Montgomery St.
Bus. Variety Store, 697 Grand St.
Married

WALDMAN, MISS YVETTE

Res. 1001 President St.
Proposed by Louis Sandak, Jos. Stark

WEINBERG, HAROLD

Res. 789 St. Marks Ave.
Bus. Chemist, 230 King St.
Married
Proposed by Mrs. I. E. Shack, Dr. Chas. Windwer

WEISS, NATHAN

Res. 399 Ocean Pkwy.
Bus. Coats, 47 E. Broadway
Married
Proposed by Sam Weiss

The following has applied for reinstatement:

SHIPPER, ISIDOR

Res. 820 Montgomery St.
Bus. Feathers, 119 N. 11th St.
Married
Proposed by Chas. Fine

SAMUEL H. GOLDBERG,

Chairman, Membership Committee

YAHREZITS

JULY, 1947

Bernard Isacowitz	Father	July 1	13 Tammuz
Murray D. Isacowitz	Father	July 1	13 Tammuz
Rabbi Israel H. Levinthal	Mother	July 2	14 Tammuz
Dr. Samuel D. Greenfield	Father	July 2	14 Tammuz
Murray Husid	Mother	July 3	15 Tammuz
Philip A. Levin	Father	July 3	15 Tammuz
Bernard Sussman	Father	July 4	16 Tammuz
Harold Sussman	Father	July 5	17 Tammuz
Dr. Jacob Ruchman	Mother	July 6	18 Tammuz
Morris Brukenfeld	Father	July 7	19 Tammuz
Elias Burros	Father	July 9	21 Tammuz
Aaron Gottlieb	Mother	July 12	24 Tammuz
Samuel Seeger	Mother	July 13	25 Tammuz
Charles Fine	Mother	July 13	25 Tammuz
George Fein	Mother	July 13	25 Tammuz
Mrs. Max Portnoy	Mother	July 13	25 Tammuz
J. L. Horowitz	Mother	July 13	25 Tammuz
Benjamin Werbelovsky	Mother	July 17	29 Tammuz
Abe Schlusberg	Mother	July 20	3 Ab
Jacob S. Doner	Father	July 20	3 Ab
Mrs. Harry Green	Mother	July 20	3 Ab
Morris Groden	Mother	July 21	4 Ab
Herman A. Katz	Father	July 21	4 Ab
Martin Katz	Father	July 21	4 Ab
Paul Katz	Father	July 21	4 Ab
Phil Katz	Father	July 21	4 Ab
Samuel Pasner	Mother	July 23	6 Ab
A. E. Rothman	Father	July 23	6 Ab
Hyman Aaron	Father	July 24	7 Ab
Joseph I. Aaron	Mother	July 24	7 Ab
Oscar Kurshan	Mother	July 26	9 Ab
Samuel L. Kurshan	Mother	July 26	9 Ab
Mrs. Louis J. Roth	Father	July 27	10 Ab
Mrs. Ida Ginsberg	Father	July 28	11 Ab
Benjamin Levitt	Husband	July 28	11 Ab
Mrs. Tillie Leff	Father	July 29	12 Ab
Mrs. Jessie Fine	Father	July 29	12 Ab
Mrs. Oscar Swarzman	Father	July 30	13 Ab
Albert Jaffe	Husband	July 30	13 Ab
Mrs. Louis N. Jaffe	Father	July 31	14 Ab
George Fein	Mother	July 31	14 Ab
Mrs. Max Portnoy	Mother	July 31	14 Ab
Moses Reznick	Mother	July 31	14 Ab

AUGUST, 1947

Abraham Kaplan	Wife	August 1	15 Ab
Mrs. Harold Abrams	Mother	August 3	17 Ab
Mrs. H. R. Litchfield	Mother	August 5	19 Ab
M. M. Lubell	Father	August 6	20 Ab
A. Lieberman	Father	August 7	21 Ab
Robert J. Bank	Father	August 7	21 Ab
Israel M. Dolgin	Father	August 7	21 Ab
David Seideman	Mother	August 7	21 Ab

[Continued on next page]

Institute of Jewish Higher Learning
To Be Established on West Coast

A PROJECT for establishing an institute of higher learning on the West Coast is taking on reality with the backing of the Jewish community in that area, as reported by Dr. Mordecai M. Kaplan and Dr. Simon Greenberg on their recent return from a month's visit to Los Angeles, California.

The institution as envisioned would follow the plans outlined for a University of Judaism and would have at least three schools—a School of Education, a School for Jewish Social Work and a School of Jewish Arts. A fully equipped library and a Jewish Museum, modeled after the Seminary's Museum now housed in the Warburg Mansion on Fifth Avenue in New York City, would also be set up. This West Coast Museum would be the center for the proposed school of Jewish arts.

Exploratory meetings were held at the homes of Mr. and Mrs. Marion Travis and Mr. and Mrs. Lewis Rachmil with Irving Fineman, noted author, as chairman. At these meetings, some one hundred Jewish musicians, artists and writers—Lion Feuchtwanger, Max Band, Samuel Ornitz, George Sklar, Peretz Hirshbein and many others—welcomed the opportunities this project would give to Jewish creative artists on the West Coast.

Summer Library Schedule

THE library of the Center will be open during the summer months on Mondays, Tuesdays, Wednesdays and Thursdays from 3 to 9 P.M., and on Fridays from 3 to 5 P.M. This department will be closed for vacation period from July 21st to August 4th.

Summer Gymnasium Schedule

THE following Gym and Baths Department schedule will prevail during July and August:

Monday: Men, 3 to 10 P.M.; Women, 10 A.M. to 3 P.M.; Boys, 3 to 5 P.M.

Tuesday: Women, 10 A.M. to 10 P.M.; Girls, 3 to 5 P.M.

Wednesday: Men, 3 to 10 P.M.; Women, 10 A.M. to 3 P.M.; Boys, 3 to 5 P.M.

Thursday: Men, 5 to 10 P.M.; Women, 10 A.M. to 5 P.M.; Girls, 3 to 5 P.M.

Friday: Men and Boys, 1 to 6 P.M.

Sundays and Legal Holidays: Men, 10 A.M. to 2 P.M.; Boys, 2 to 5 P.M.

YAHREZEITS [Continued from previous page]

Harry Preston	Mother	August 7	21 Ab
Dr. Lionel H. Bernstein	Mother	August 8	22 Ab
Dr. Jacob Monto	Father	August 8	22 Ab
Hyman Aaron	Mother	August 9	23 Ab
Joseph I. Aaron			
Joseph Goldstein	Father	August 9	23 Ab
Joseph A. Solevei	Father	August 9	23 Ab
Sidney J. Lipson	Father	August 10	24 Ab
Joseph Horowitz	Mother	August 11	25 Ab
Morris Neinken	Father	August 11	25 Ab
Hyman Rothkopf			
Morris Rothkopf	Mother	August 13	27 Ab
S. Rothkopf			
Mrs. Nathan Sorscher			
Judah Trotzky	Father	August 13	27 Ab
Isidor Fine	Father	August 14	28 Ab
Samuel Marcus	Father	August 15	29 Ab
Rubin Tucker	Mother	August 15	29 Ab
Henry Brimberg	Wife	August 16	30 Ab
David Halpern	Mother	August 20	4 Elul
Isidor Stark			
Joseph Stark	Father	August 21	5 Elul
Samuel Stark			
Mrs. A. Prince	Husband	August 22	6 Elul
Edward Dintenfass	Mother	August 23	7 Elul
Sam Horowitz	Mother	August 23	7 Elul
Harry Nass	Mother	August 23	7 Elul
Isidore Wexler	Mother	August 23	7 Elul
Moses E. Fuchs	Father	August 27	11 Elul
Samuel Meltzer	Mother	August 27	11 Elul
Louis Samuels	Mother	August 30	14 Elul

SEPTEMBER, 1947

Louis Brenner	Mother	September 1	16 Elul
Phillip Brenner			
Hyman Bloomgarden	Wife	September 2	17 Elul
Mrs. Harold Halperin			
David Spiegel	Mother	September 3	18 Elul
Nathan Spiegel			
Charles Saffer	Mother	September 3	18 Elul
Abraham Shapiro	Father	September 4	19 Elul
Mrs. H. Lieb	Son	September 5	20 Elul
Dr. Samuel D. Greenfield	Mother	September 6	21 Elul
Mrs. Leo Hirsch	Husband	September 6	21 Elul
Louis Saffer	Mother	September 6	21 Elul
Hyman Abrams	Mother	September 8	23 Elul
Abraham Goldsmith	Mother	September 9	24 Elul
Mrs. Aaron Lewis	Husband	September 9	24 Elul
Harold Lewis	Father		
Philip Lewis			
B. D. Schwartz	Father	September 13	28 Elul
Ephraim Rudin	Mother	September 14	29 Elul
			(5708)
Arthur Joseph	Father	September 16	2 Tishri
Charles Blacher	Wife	September 20	5 Tishri

[Continued on next page]

Leading South African Paper Lauds Dr. Levinthal's Book "Judaism"

THE January issue of *Our Future*, one of the leading Jewish periodicals appearing in Johannesburg, South Africa, has just reached our Center, and we were glad to note there a long and laudatory review of Rabbi Israel H. Levinthal's book, "Judaism—An Analysis and an Interpretation." The review is written by Dr. A. Lichtigfield, the Literary Editor, and we quote part: "Dr. Levinthal, the famous author of 'Steering or Drifting—Which?' and 'A New World Is Born,' volumes of sermons which bear comparison to the classical achievements of Jellinek, has been recognized by his colleagues as one of the outstanding preachers and orators in the American Rabbinate.

"The volume under review is an event of outstanding interest which may account for its third edition. To the writing of this work there has gone not only a deep insight into and a high enthusiasm for Jewish teaching, but a thorough knowledge of science. The work is impressive in its union of the religious and scientific interest; and exceptional in the reasonableness of presentation with which its arguments are developed, bringing a fresh point of view before the reader, opening up some new line of thought, and throwing out many sparks that cast a new light on familiar texts. The series of lectures concerning the uniqueness of Judaism, the God-idea, science and Judaism, the Place of the Ritual and Ceremony, Jewish teaching about Ethics, Heaven and Hell, the Messiah and Palestine, etc., have this in common, that they attempt to interpret the essentials of Jewish thinking against the background of the prevailing categories of the day."

The readers will be interested to know that the third edition of this book has already been sold out, and that Funk and Wagnalls Company has just announced the publication of a fourth printing of this important volume.

Gym and Baths To Be Closed During "Nine Days"

THE Gym and Baths Department will be closed during the "Nine Days" beginning Friday, July 18th through Sunday, July 27th. The department will re-open as usual on Monday morning, July 28th, at 10 A.M. for women.

Reserve Your High Holy Day Seats Now

MEMBERS of the Center are urged to make their reservations for tickets for the coming High Holy Days with the least possible delay.

Rosh Hashonah services will be held on Sunday evening, September 14th and Monday and Tuesday mornings, September 15th and 16th. Kol Nidre services will be held on Tuesday evening, September 23rd, and Yom Kippur services on Wednesday, September 24th.

We are anticipating a great demand for tickets and it is, therefore, advisable for Center members to reserve their seats immediately in order to avoid disappointment. We shall try to accommodate as many members as there are seats available. Tickets are being sold for the Main Synagogue and Auditorium.

The services in the Main Synagogue will be conducted by our Cantor, Rev. William Sauler, assisted by a choir under the personal leadership of the well-known choir director, Oscar Julius.

Services for Rosh Hashonah and Yom Kippur will be conducted also in the Auditorium. Rev. Max Hoefflich will officiate.

Hebrew and Sunday School Pupils Donate \$550 from Keren Ami

THE pupils of our afternoon Hebrew School and our Sunday morning Religious School contribute weekly to a general fund devoted to various Jewish causes. This fund is known as the "Keren Ami."

The representatives of all the classes

recently met with Rabbi Lewittes, principal of the schools, and after analyzing the needs of various causes, made the distributions to the following organizations:

The largest sum of \$200 was presented to this year's drive of the United Jewish Appeal. Smaller allotments were made to the following: Hebrew Arts Committee, Poale Mizrahi Chalutzim Home, American Fund for Palestinian Institutions, American Red Cross, Red Mogen David, Marrano Jews, Yemenite Jews, Braille Institute, Hebrew University, Yeshiva University, Jewish Theological Seminary of America, Mizrahi Children's Village Farm, Massad Hebrew Camp, Youth Aliyah, HIAS, Child Welfare of Hadassah, League for Religious Labor, Bitzaron, March of Dimes, School for Consumptive Children in Denver, Federation of Jewish Philanthropic Societies.

Young Folks League Summer News

THE Young Folks League of the Center announces the continuation of its weekly meetings every Tuesday evening on the roof, if weather permits; otherwise, the meetings will be held in the Auditorium.

The committee is planning special events for the meetings to be held during July and August and announcements of the coming programs will be made at each regular meeting.

The President of the Young Folks League, Mr. David M. Gold, takes this means of extending best wishes for a very pleasant and enjoyable summer to all the members of the League.

Young Peoples League Plans Labor Day Week-end at Camp Cejwin

ALL members of the Young Folks League are urged to make reservations to attend the Labor Day week-end of the Young Peoples League at Camp Cejwin. The cost for the week-end is \$25.00. Inquire at the Y.F.L. meeting regarding reservations.

Jewish Museum Opens in New Home

THE world's largest collection of Jewish ceremonial and religious objects is housed in the Museum of the Jewish Theological Seminary of America, 1109 Fifth Avenue, the former home of Mrs. Felix M. Warburg.

The six-story structure was presented to the Seminary by Mrs. Warburg on the 73rd anniversary of the birth of her husband, the late Felix M. Warburg. The gift of the mansion was also in honor of Jacob H. Schiff, Mrs. Warburg's father, and Mortimer L. Schiff, her brother. These men were all closely associated with building the Seminary.

Among the Museum's possessions are: a thirteenth century ark—one of the oldest pieces of synagogal furniture in the country—brought here from the Cairo Genizah by Dr. Solomon Schechter, the Seminary's second president. A Rembrandt etching of Manasseh ben Israel, Dutch rabbi who tried to persuade Cromwell to admit Jews to England after the thirteenth century expulsion. Torah accessories, crowns, breastplates and pointers, intricately tooled and hand hammered in silver, dating back to the sixteenth century. Among the festival items: Hanukkah lamps in precious metals, hand-wrought silver spice boxes for use on the Sabbath eve, Passover plates and megilloth containing the scroll of the Book of Esther, read in celebration of Purim.

In September, 1939, just prior to the German invasion of that city, all the synagogal treasures in the collection of the Jewish community of Danzig were assembled and sent to the Seminary for a fifteen-year period of safekeeping.

Sabbath Services

FRIDAY evening services at 6:00 and 7:00 P.M.

Kindling of candles at 8:12 P.M.

Sabbath services, Parsha "Hukat," will commence at 8:45 A.M.

Mincha services at 6:00.

[Continued on page 29]

YAHREZEITS (Continued from previous page)

Jacob Fortunoff	Father	September 20	6 Tishri
David Levkoff	Mother	September 20	6 Tishri
Abraham Miller	Father	September 21	7 Tishri
Dr. William Douglas	Father	September 22	8 Tishri
Philip Palevsky	Father	September 22	8 Tishri
Joseph Schorr	Mother	September 23	9 Tishri
Mrs. Louis J. Gribetz	Mother	September 24	10 Tishri
Alexander Levin			
Morris Levin			
Samuel Levin			
Louis Hoffman	Mother	September 27	13 Tishri
Israel Halperin	Mother	September 30	16 Tishri
Louis Halperin	Father	September 30	16 Tishri
David Levkoff			
Samuel Pasner			
Kalman Rebhun			
	Mother	September 30	16 Tishri

Sabbath Services

[Continued from page 28]

Rabbi Levinthal will preach on the weekly portion of the law.

Rabbi Abelson will continue his lecture in Yiddish at 5 P.M.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 8:00 P.M.

Congratulations

OUR heartiest congratulations are extended to:

Mr. and Mrs. Nathan Dvorkin of 925 Prospect Place on the occasion of the birth of a son to their children, Mr. and Mrs. Gerald Dvorkin, on June 22nd.

Mr. Ben W. Gunther of 160 Central Park South, who announces his marriage to Miss Beverley Lehrman on June 19th.

Mr. and Mrs. Israel Kramer of 2215 Newkirk Avenue on the marriage of their son, Nathaniel B., to Miss Marilyn Herman at the Center on June 29th.

Mr. and Mrs. Reuben R. Krefetz of 424 Schenectady Avenue upon the marriage of their daughter, Rita, to Mr. Leonard Chazen of Forest Hills, N. Y., on June 22nd.

Mr. and Mrs. Morris B. Levine of 687 Montgomery Street on the marriage of their daughter, Phyllis, to Mr. Martin Bloom at the Center on June 25th.

Mr. and Mrs. Harold Levy of 295 St. Johns Place, who announce the marriage of their daughter, Ruth Miriam, to Mr. Herbert R. Axelrod on June 15th.

Mr. and Mrs. Meyer Lipp of 32 Lenox Road, who announce the marriage of their daughter, Harriet, to Mr. Arnold W. Posen on June 29th. Miss Lipp is the granddaughter of the late Mr. Jacob Korn.

Mr. and Mrs. Murray Masin of 576 Montgomery Street upon the engagement of their daughter, Ruth, to Mr. Arnold Rosenbluth.

Dr. and Mrs. Benjamin Stoltzky of 135 Eastern Parkway on the engagement of their daughter, Judith Muriel, to Mr. Morton Zimmerman of Newton Centre, Mass.

Mr. and Mrs. Jacob Tuchman of the St. George Hotel on the occasion of the marriage of their daughter, Marcia, to

Dr. Edward Svetky on June 24th. Congratulations are also extended to the grandfather, Mr. Nathan Kotimsky.

Miss Gertrude Wills, Physical Director in the Women's Gym Department, on her marriage to Mr. Martin Griminger on June 29th.

Bar Mitzvahs

A HEARTY Mazel Tov is extended to Mr. and Mrs. William B. Volet of 960 Sterling Place on the Bar Mitzvah of their son, Andrew, which will be celebrated at the Center this Sabbath morning, June 28th.

Congratulations are also extended to Mr. and Mrs. Milton M. Siegel of 115 East 21st Street, whose son, David, will celebrate his Bar Mitzvah at the Center this Saturday morning, June 28th.

Best wishes also to Mr. and Mrs. David Sharkey of 436 New York Avenue, who will celebrate the Bar Mitzvah of their son, Edward Elliott, at the Center on July 5th.

Graduations

BEST wishes are extended to the following:

Miss Gladys Aisman of 175 West 76th Street, who was graduated from New York University, receiving a B.A. degree.

Kenneth Amer, son of Mrs. Rose Amer of 1521 President Street, who was graduated from the Massachusetts Institute of Technology with the degree of Master of Science in Aeronautical Engineering.

Jonas Goldstone, son of Mr. and Mrs. Jack J. Goldstone of 314 Kingston Avenue, who was graduated as valedictorian from Boys High School with a class of 370. Jonas has received a scholarship to Harvard University.

Miss Dorothy Greenblatt, daughter of Mr. and Mrs. Alfred Greenblatt of 1372 Carroll Street, upon her graduation from Midwood High School. Miss Greenblatt is entering the University of Wisconsin.

Miss Estelle Jacobs, daughter of Mr. and Mrs. Herman B. Jacobs of 391 Kingston Avenue, on her graduation from New York University, receiving an M.A. degree.

Miss Judith Teller, daughter of Mr. and Mrs. Henry Teller of 1516 President Street, upon her graduation from Brooklyn College as Kindergarten Teacher.

Miss Irene E. Spatt, daughter of Dr. and Mrs. Moses Spatt of 505 Eastern Parkway on her graduation from the Bedford Academy.

Miss Evelyn Wexler, daughter of Mr. and Mrs. Isador Wexler of 1321 Union Street, graduating from Brooklyn College with a B.A. degree.

Condolences

OUR most heartfelt expressions of sympathy and condolence are extended to the following:

Mr. Frank A. Cohen of 201 Crown Street upon the loss of his beloved mother on June 16th.

Mr. David B. Kaminsky of 135 Eastern Parkway on the loss of his beloved brother.

Mr. Joseph Lazarowitz of 388 Crown Street on the passing of his beloved mother, Mrs. Rose Lazarowitz on June 15th.

Mr. Leo Shpall, member of our Hebrew School faculty, on the loss of his beloved mother on June 24th.

In Memoriam

WE ANNOUNCE with deep regret the passing of our member:

Mrs. Abraham Shapira

of 725 St. Marks Avenue on June 22, 1947. The Brooklyn Jewish Center extends its most heartfelt expressions of sympathy and condolence to the family and relatives in their bereavement.

To Members Planning Bar Mitzvahs at the Center

MEMBERS who are planning Bar Mitzvahs in the near future are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the mafir. In the event that more than one Bar Mitzvah is scheduled for the same day, the other boys receive one of the other aliyahs and can read a passage from the Torah.

It is therefore advisable that reservations for Bar Mitzvahs be made as far in advance as possible.

THE TIME OF TWO FASTS

[Continued from page 11]

out the world on that day. Among the dirges recited are some that commemorate the sufferings of many Jewish communities in France and Germany during the crusades. The day set by Ferdinand and Isabella of Spain for the expulsion of all the Jews from that land in 1492, was the Ninth of Ab. Tisha B'ab has thus become the fateful day which memorializes the centuries of homelessness, persecution and tolerance to which Israel has been subjected throughout the centuries of dispersion. While this Fast Day stirs in the Jew a deep concern over his fate, it awakens in him hope, courage and confidence. "Comfort ye, comfort ye, my people," is the opening verse of the prophetic selection read on the Sabbath following Tisha B'ab. In most glowing terms the prophet describes the glory awaiting Israel and the service he can render to the rest of the world, Shabbat Nahanu, or the Sabbath of Consolation has imbued the Jew with added courage and optimism. It gave strength to the Jews in dispersion and instilled in them faith and joy and hope of a rehabilitated Palestine.

MOSS HART

[Continued from page 10]

Moss takes a straightforward pleasure in the diversions money can buy. He has a farm in Bucks County and has lately got rid of an expensive house in New York's East Side. The farm is Hart's real interest now. Friends report that he is constantly moving the landscape about, fetching a hill from that point to this, moving lakes to achieve a more desirable effect and changing the location of trees on his place. "It only goes to show," said one of Hart's witty friends, "what God could do if He had money."

Moss regards Zanuck's assignment to write the screenplay of "Gentlemen's Agreement" as one of the most thrilling of his life. He has not had any time even to think of writing another play since he assumed his duties in connection with this film. But the privilege of writing it has more than compensated for the dent it might have made in his vacation plans in California. To have done a job that might help wipe out anti-Semitism in the United States, to have done it well and successfully—that is something to make any American proud. And some-

thing other Americans can be proud of, too.

—By J. T. A.

THE TALENT OF MORDCHEE

[Continued from page 8]

berries—red and blue juicy berries—right off the graves of the dead and be scolded by our elders for the desecration.

Oh, the graves, the legend-encrusted, hoary and ancient graves of our uncared-for cemetery! Here sleeps a saint, a miracle-worker, a holy man of whom endless wonder-tales are told. He has been dead a couple of centuries, but the tradition of his spiritual prowess is faithfully handed down from generation to generation of venerated. There is the final resting-place of a martyr, a man who willingly sacrificed himself for his faith. A great rabbi is buried here, a saintly Cabbalist there. Here is the capacious grave of a mother and her brood of five who perished at the hands of a mob in one of the periodic outbreaks of religious fanaticism and fury so characteristic of Eastern Europe of a not too distant day.

After sundown we shall duly break our fast, together with our elders. We are all past thirteen now, we are full-fledged Jews, charged with the performance of all the Commandments. And we must learn as well to fast, often and long on occasion. Fasts will be needed.

THE MASTER RACE

[Continued from page 17]

man family. Hastily she loaded the pram up to the brim with potatoes. Then she went into the garden, where a big crop of stringbeans waited to be picked and be brought to its destination—presumably the black market. She was busily tearing away as many stringbeans as possible, when she turned and noticed a man, who stood at her side as though suddenly grown out of the earth. Petrified, she stared at him, expecting to be arrested and brought to the nearest police station. The stringbeans dropped to the ground. But a broad grin spread over the stranger's face. "Don't be afraid, child," he said to trembling Helga. "I am not hunting for people, I am hunting for plums! Do you know of any plum-trees around here? The children at home are longing for some fresh fruit!"

Helga was glad to find out that she

had not been the only one who had to resort to direct means to get food. They left together, the man with plums, Helga with potatoes and stringbeans. Helga knew that once does not make a habit, and she felt pretty sure that in the New World she never again would be in such a predicament.

SITTING SHOES

[Continued from page 12]

"A little, but I can't play any fancy bridge. Maybe a little auction. You know in my younger days I had no time for bridge."

"How about poker?" he asked, his face full of hope.

"No," she said meekly and apologetically. "I can only play casino! I know the smart ladies play poker, but what else could a woman who was a good housewife and cook play except casino? Sometimes a little 'Pitch Your Patience' for a change."

"Alright, then we'll play casino," he said with a good-natured smile. She had never seen him smile. Somehow it made his face look even sadder. He arose and shyly offered his arm. That was more than she even dreamed of.

A smile played on her face, her wrinkles smoothed a little, she jumped to the floor and hobbled in proudly in her sitting shoes to the Green Room.

CENTER JUNIOR LEAGUE

THE Junior League had an outstanding season in 1946-47. Not only was it successful in developing a warm social atmosphere, but it had a program of activities designed to encourage greater participation in American Jewish life and training of youth for future Center leadership.

Among our highlights of the year were two successful socials, one at the Chanukah season, the other at the end of Passover. The Jewish National Fund and United Jewish Appeal benefited by these affairs. We were fortunate in having Dr. Isaac Frank, director of the Brooklyn Jewish Community Council, speak to the group and acquaint them with the program of the Council. Films and talks on Palestine, on the work of the Anti-Defamation League and related subjects stimulated our members to a greater interest in the problems facing young American Jews.

THE ANTI-IMMIGRATION HYSTERIA

[Continued from page 4]

of the House Immigration subcommittee did not seem enthusiastic about it. Stratton's most fervent backer on the subcommittee was Rep. Celler, and his most outspoken opponent that foe of immigration, Rep. Gossett. It remains to be seen to what extent the American people will support Stratton, remembering that, in Walt Whitman's words, this nation is a nation of many nations, and that all Americans, save, perhaps, the Indians, are immigrants, or the descendants of immigrants. Among those known to be in favor of the Stratton bill are: Assistant Secretary of State, John H. Hilldring; the Rev. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America; Bishop William T. Mulloy, president of the National Catholic Rural Conference of Kentucky; Owen J. Roberts, former Associate Justice of the Supreme Court; Dr. Frank Aydelotte, educator, of the Friends Committee; and Earl G. Harrison, chairman of the Citizens' Committee on Displaced Persons.

Another important bill is H.R. 2446, introduced in the House of Representatives by Congressman Jacob K. Javits (Republican, New York), while the same measure is sponsored in the Senate by New York's Republican Senator Ives (S. 830). These two men urge that European orphans under 14 years of age should be permitted to enter the United States as non-quota immigrants. The success or lack of success of this noble bill will prove to the world whether or not this century is, as a writer once called it, "The Century of the Child." Those not familiar with the horrible plight of European children during the Second World War are urged to read the fascinating, deeply moving chronicle, "They Shall Inherit the Earth," published by the John Day Company a few years ago.

There are millions of Americans who are grateful to Rep. Stratton and Rep. Javits for their efforts to let more people come to the United States. Some of these Americans have relatives in Europe whom they are anxious to help start new lives in the Western hemisphere; others are for immigration on purely altruistic, humanitarian grounds; others, finally, re-

member that each new immigrant adds something to the economic strength of the country. This last point can be backed up by statements coming from four major organizations that, in the past two years, have been aiding our post-war refugee immigrants. The International Rescue and Relief Committee, which brought several hundred European Social Democrats to this country on its corporate affidavit, had this to say: "All of these people . . . are now self-sustaining." The Hebrew Immigrant Aid Society declared that at least one-fourth of its more recent proteges "possessed skills very much in demand in this country," while the unskilled group was being trained in fields where there was a current shortage. The American Christian Committee for Refugees stated that most of its proteges had found jobs here, and the Catholic Committee for Refugees declared proudly that "with extremely few exceptions, all of the displaced persons who have come to this country to date are self-supporting."

Let us hope that our legislators will be wise enough to avail themselves of the tremendous human reservoir that is waiting in Europe to be admitted to the United States not only to enjoy the privileges of American democracy, but to make their own contributions to the welfare of the New World.

TURKEY AND JEWISH HISTORY

[Continued from page 9]

demonstration of Jewish faith seldom surpassed in Jewish history. In Smyrna he was hailed as a savior. Leading rabbis became his converts. Prayer books were turned out in unbelievable numbers. Shabbatai Zevi set sail for Constantinople and the heart of the Turkish Empire with high hopes for recognition. Upon landing, he was arrested and imprisoned.

The political situation between Turkey and Candia (the island of Crete), led the diplomats who ran Turkey's destinies to deal softly with Shabbatai Zevi. Then trouble started. Jews who did not believe in Shabbatai Zevi tried to exploit his arrest. Another pretender, Nehemiah Cohen, brushed up against the more prominent man and a struggle between

them became inevitable. Cohen told the authorities that Shabbatai Zevi was plotting to overthrow the Ottoman Empire. Complications set in, the upshot of which was that Shabbatai turned Moslem. Whether it was to save the Jews from a pogrom or whether it had anything to do with cowardice is for the psychologists and historians to determine. The faithful believed that it was not the Messiah who had become a Turk, but a phantom who had taken on his guise. The more realistic took into consideration the passion of the moment and decided that the dream was shattered. Shabbatai Zevi is said to have died in Sofia. Before his death he was excommunicated by the Jews and expelled from the various cities in which he appeared.

In 1840, more than 100 years ago, but still memorable in the minds of Jewish scholars and humanists, there broke over the face of the earth the Damascus Blood Libel, which stirred the entire civilized world.

Father Thomas, superior of the Franciscan convent, disappeared. His brother monks disseminated the rumor that he had been killed by Jews for ritual purposes. The only evidence the monks possessed was that Thomas had been seen in the Jewish quarter the day before he vanished. Arrests were made in the Jewish section. A frightened barber was made to confess—much in the manner of a Negro in the South who is often forced to put words into his mouth—and, on the basis of this "confession," seven leading Jews in the community were tortured. One died. Another embraced Islam. The others, under the terrible torture, took the blame for the crime in public statements. The Frenchmen who controlled Damascus, later given to Turkey, defended the terror. The enlightened world, led by Englishmen like Lord Palmerston, and Martin Van Buren, President of the United States, protested bitterly. The voices of horror-stricken civilized people brought results. Syria was restored to Turkey and the Sultan, Abdul-Majid, issued a statement calling ritual murder a lie against the Jewish people. He reaffirmed the right of Jews in the Ottoman Empire. The entire incident brought into focus the indignation of the civilization over such murders. A far cry from the silence in which the world watched the death of 6,000,000 Jews in recent years!

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CHARLES ROSENTHAL, Director

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